

THE CRITICAL REVIEW.

SERIES THE THIRD.

Vol. IX.

OCTOBER, 1806.

No. II.

ART. I.—*Epistles, Odes, and other Poems, by Thomas Moore, Esq.* 4to. 1l. 11s. 6d. Carpenter. 1806.

THE character of gay and voluptuous has long been attached to Mr. Moore from the two specimens of poetry which he has before presented to the public. The posthumous works of Little, '*cujus in pusillo corpore mens fuit magis pusilla,*' and the loose paraphrase of Anacreon have been read with avidity, and, by young persons in particular, have been admired. They gratified but too many passions, they soothed and excused but too many frailties to lie upon the shelf. Accordingly the junior students of universities, the older boys, and, we fear, girls, at schools, were provided in some number with those light and flimsy volumes. The principal sale, however, depended on apprentices of both sexes; who found in them a tinsel, a gaudiness, a certain embroidery of expression so nearly resembling their own manners, fashions, and ideas of gentility; together with that sort of pertness and smart flippancy so much admired in Swift's polite conversation, and which they have so truly made their own, that they could not but have hailed Mr. Moore as a superior species of their own genus.

Our author confines himself exclusively to subjects which interest youth; sighs, smiles and vermeil cheeks are banded from page to page. Had he, like Rochester, been as free in his use of words as of ideas, had he addressed himself solely and exclusively to the 'profane vulgar,' he should not have drawn from us an observation. But since he sings 'to virgins and to boys,' and attempts to initiate them into mysteries the most impure; since he has disciples who imitate and preach up his doctrine, he becomes,

CRIT. REV. Vol. 9. October, 1806.

from such intentions and such successes, of size and consequence sufficient for serious chastisement. And here it might be expected that particular stress should be laid on the immorality with which his poems abound. This, however, would be unsafe, as a discussion on obscenities must needs be obscene; it would be needless, because the proposition is granted by all, and by none more than his warmest admirers. But then those who admire, and even some of those who censure his licentiousness, are found equally agreed as to his abilities. His ideas, say they, are uncommon; the language in which they are cloathed is figurative and expressive; and, whatever may be his principles, his poetry is at least engaging.

To contend then that he is loose and wanton, would be cutting 'impassive air.' The only ground which remains to be disputed, is that of the genius and felicity of expression which have gained him admirers and imitators; and it is from this position that he remains to be dislodged.

The first remark that must occur to every person, is the sameness of subject, language, and ideas, which are for ever harping on 'melting vows,' 'enchanting dreams,' 'throbs of bliss and pain,' with all the wardrobe of spring to supply fragrance, blushes, couches, and beds of every description in every place. Indeed he seems himself to be conscious of this monotony, and takes advantage of a voyage from this country to America, to present us with foreign ideas gleaned from the banks of the wild Potowmac, and afterwards from the delightful Bermuda isles, together with metaphors, similes and allusions taken from things create and increate, and introduced on all occasions from a common-place book filled with all the monstrous thoughts, dreams and chimeras which startled him in vague and unconnected reading. He speaks therefore of places seldom visited, and touches on abstruse and speculative notions which are far removed from the general beat of literature, and are only to be picked up by chance in some of its bye-paths and unfrequented obscurities, with a familiarity which would seem to pronounce that 'every one ought to be as well acquainted with them.' He lands among us with the air of an accomplished foreigner, who, instead of imitating and conciliating, by conformity to their usages, the people among whom he has taken up his residence, is determined to astonish the natives by his grotesque dress and gestures, and to affront and bid them defiance by a bold contempt for their language, habits, and capacities. The rage for every thing Egyptian in furniture

is not more prevalent in the apartments of the wealthy, than for every thing exotic in these poems: thus p. 14.

' —the pure soul, that scorns to rest
Upon the world's ignoble breast,'

and which, after soaring, sinks again, is like—What? not like any thing obvious, grand, or general, nor like any thing of this hemisphere. It is like the flying-fish, with which we commence an acquaintance by means of a note, and something said about St. Austin, and the relationship between fowl and fish contained in two or three Greek words.

The first poem, which is addressed to Lord Strangford, has more merit than almost any of the subsequent ones. An idea by no means uncommon, that of two absent friends looking at the moon precisely at the same hour, seems to have suggested the first stanza, which, as it is one of the best in a very large volume, shall be offered in all candour as one of the illustrations of what has been advanced:

' Sweet Moon! if like Crotona's sage,
By any spell my hand could dare
To make thy disk its ample page,
And write my thoughts, my wishes there;
How many a friend, whose careless eye
Now wanders o'er that starry sky,
Should smile, upon thy orb to meet
The recollection, kind and sweet,
The reveries of fond regret,
The promise never to forget,
And all my heart and soul would send
To many a dear-lov'd, distant friend!'

There would have been a physical inaccuracy in supposing a friend in Europe and another in America, gazing at the moon precisely at the same time. In encountering this objection, the writer is obliged to wish that he could, like 'Crotona's sage,' write his thoughts and wishes on the 'disk' of the moon. The simplicity of the original idea is here entirely lost, the fancy was to be pleased by the idea of doing the same thing, with the same suggestion, and at the very same hour. In the above verses the moon is not the link of connection, but has merely the office of a carrier: the *disk* is an astronomical term; and Crotona's sage, and an anecdote relating to him, which are cold and tame, have need of a note for their elucidation.

One division of the work is entitled, 'Odes to Nea, written at Bermuda.' The name we suppose to be fanciful,

and to have been irresistibly dictated by a punning quotation from Euripides, *Nea rupanu*.

In these odes, as in the whole medley, is a rare mixture of colloquial vulgarism and smartness, with far-fetched, crabbed, and abstruse conceits and allusions. In page 90, he speaks familiarly in verse, of polishing pearls by the beak of doves :

‘ Just as *they* say the beak of doves
Can give to pearls a *smoother whiteness*.’

As who say? From this expression we should be apt to think it a common belief; very far from it; it is as ‘the fanciful Cardanus says, *de Rerum varietate*. Lib. 7. cap. 34.’

‘ Soft lamps that hung like burning flowers
And scented, and illum’d the bowers,
Seem’d as to him who darkling roves
Amid the lone *Hercynian groves*,
Appear the *countless birds of light*
That sparkle in the leaves of night.’

For why? Why, truly, to shew a choice scrap of knowledge picked up from Pliny, lib. 10, cap. 47, ‘*Ex Hercynio Germaniæ saltu*,’ &c.

Neither does he talk with any chance of being understood by Nea, of ‘Teian song,’ or ‘Milesian story.’ Poor dear Nea, sweet Bermudan fair, what a time must thou have had of it! What a puzzled skain must thy head have been after hearing of ‘Gassendi,’ ‘Pausanias,’ ‘Epicurus!’ of ‘Stuart’s Antiquities of Athens,’ of ‘Hagios Asornatos,’ and ‘Ampelos Kepos;’ of the ‘Teian bard,’ of ‘the *licentious* fictions of Aristides;’ of Miletus, a *luxurious town* of Ionia;’ of nymphs,

‘ whose very eyes
Seem’d almost to *exhale* in sighs,
Who flew with amber cups around,
Shedding the flowery wines of Crete,’ &c.

of that wine which ‘Athenæus calls *οἶνος ἀνθοσμίας*,’ of ‘Barry on wines, chap. 2’!!!! How wildly must thy heart have been set throbbing for the bracelets of ‘Thais, Aristagora, and Lais,’ made after the device of serpents coiling round the wrist; to read the ‘Amores of Lucian,’ and to have ‘shewn thy limbs’,

‘ as loth to shew,
Through many a thin Tarentian fold ;’
that ‘*διαφανές ἰνδύμα* mentioned by Pollux!’ for the ‘bee

grape, or Apiana mentioned by Pliny, lib. 14, and now called muscatell (a muscarum telis) as sayeth Pancirollus, book 1. sect. 1. cap. 17.'!!!! And yet, after, all how must thou have sighed for other things, in thy unrefined way of thinking, worth them all put together!!!! How strangely must all the Nea family be surprized to hear thee discourse after thy lover on the 'Semenda (p. 99) a bird supposed to be found in India;' of 'Cardan, who supposes it; 10 de Subtil;' and of 'Cæsar Scaliger' who takes it for the phœnix, Exercitat. 233;' and above all 'of the priest of Diana'!!!! From all these allusions, abstruse, recondite, and utterly dumbfounding, one would be apt to imagine that thy admirer had designated and marked thee out to incept, and take thy regular degrees at Gottingen; to wear hereafter a doctor's unseemly wig over thy 'silky lashes,' and 'eyes of light:' to have left thy 'leafy mangroves' in which it delighteth thee to wander, for the shop of a German antiquarius; to have exchanged thy very numerous 'nuptial beds' for a professor's chair, and from 'thy lip's luxuriant flow' to have poured forth heathenish Greek, or even Sanscrit.

The dawn of day is represented 'Αργυρτις by a child sitting on a lotos. P. 228.

Mr. Moore reminds his readers of the metaphysical writers, whose aim it was to make things the most opposite in their natures shake hands. Thus a lady who has been calumniated, and around whom the whole world 'may freeze,' is like

' that lucid tear
Which bright within the chrystal sphere
In liquid purity was found,
Though all had grown congeal'd around;
Floating in frost it mock'd the chill,
Was pure, was soft, was brilliant still.'

That is, she resembles one particular thing, which once did exist, and of which no specimen may remain at present.

Some trinkets, which a pettish fair, offended at the inconsistency of her gay Lothario, is determined to return to him, are surrendered up to the giver. Who would imagine that a seal, which is one of them, had any resemblance to a fountain in Solomon's gardens? Or if it had any, that a lady (even supposing her to have read 'Maundrell's Travels,' and 'also the notes to Mr. Good's translation of the Song of Solomon,') would, in the heat of indignation at slighted affection and broken vows, call the passage to memory, and ap-

ply it so truly unexpectedly ! If ladies are to be so learned, gentlemen must never think of finishing their education until the age of 60 at least : and then the young folks may be permitted to play together. Before that highly respectable time of life, our sex will only be snubbed by the fairer part of the creation, if they think of such matters. How could the poet think of answering such deep erudition in lines so very low and grovelling as the following !

' And, then the ring, my love ! recall
How many rings, *delicious* all
His arms around thy neck hath twisted,
Twining warmer far than *this did* !'

Mr. M. is fanciful on the subject of eyes. Talking with them is not enough. One lady (p. 87) dances by the light of her own eyes : nay, such is the advantage of excelling in a certain style of writing, that she might sing with them, if required, without hurting the sense.

' Divinely through the graceful dance
You seem'd to float in silent song,
Bending to earth that beamy glance
As if to *light your steps along*.'

It is a great oversight, after talking of the ' Cayman,' the ' ludicrous *Dionæa muscipula*,' the ' lake of the dismal swamp,' &c. to have omitted honourable mention of an illustrious visitant to this country by the name of Mammoth. Might not the effects of a freak, a frown, a rebuff, or indeed a smile, and in short of all the dreadful artillery of love, have been compared with the devastations over man and brute charged by Mr. Winterbotham against some person or persons unknown, but suspected to be Mammoth ?

Irregular odes !!! *Quin age*. Here is one on harmony, with the ' *ad harmoniam canit mundus*,' prefixed to it. And certainly the music of these odes so far resembles that of the spheres, that it is imperceptible, at least to our imperfect organs. But however daring may be the violation of sweet sounds, that noble and truly heroic contempt for sense, which is here displayed, is far more inimitable. A poet may touch to advantage on the music of the spheres, and only touch on it. But no connoisseur of the orchestra at the opera could be more at home than our author in assigning to the heavenly bodies their tones in this abstruse and distant and unexplored harmony :

A sun or a moon

Are to him a bassoon
And a meteor but a hautboy.

Mr. Moore's own house is not more known to him than the ways of the heavens : he says of himself,

' And I will lap thee in such downy dreams
As lap the spirit in the *seventh* (making two syllables of it)
sphere.

When Luna's distant orb falls faintly on his ear.'

There is besides a dithyrambic ode made up like this of exceedingly long and exceedingly short verses. Had the author stopped here, he might have sung unnoticed. But the '*repetantur haustus*' was really too much. The second effort he avowedly calls dithyrambics, or nonsense. He boldly throws off the mask, and tells in a note upon the authority of M. Burette, that '*a licentious irregularity of metre, an extravagant research of thought and expression, and a rude and embarrassed construction* are among its most distinguishing features.' All this he has copied successfully and pleases himself with thinking it what was called by Boileau, '*Un beau desordre.*' Whereas the affected pomp, the profound seriousness, the misplaced parings of learning tottering on such a farcical metre, resemble the staggering of a drunken man arrayed in bishop's robes.

' From the rich sigh
Of the sun's arrow thro' the evening sky,
To the faint breath the tuneful osier yields
On Afric's burning fields,
Oh thou shalt own this universe divine
Is mine.'

And all this, and more too, to introduce a beggarly account of learned names and heterogeneous conceits backed up by notes all calculated to surprize, and containing all the dreams dreamed by all the dreamers on an unintelligible subject.

So much for the sense. For the charm of versification the poet is a plagiarist, and is evidently indebted to the authors of Crazy Tales and Broad Grins, many of whose cadences will here be found, but rendered more piquant by the Cervantic gravity of diction here observed. In these two curious odes, the following single lines are equally unobtrusive in size as important in sense :

Whole lines in the Ode to Harmony and Dithyrambics

' It bears'
 ' While thou'
 ' When free'
 ' I swear'
 ' Around'
 ' Up'
 ' But oh,' &c.

Neighbouring to these reptiles of one or two feet are to be found wounded snakes dragging their slow length for twelve feet, full measure. The dithyrambic is entitled the 'Fall of Hebe.' 'I believe (says the author) it is Servius who mentions this unlucky trip which Hebe made in her occupation of cup-bearer; and Hoffman tells it after him. Cum Hebe Jovi administrans, perque lubricum mimis cautè incedens, cecidisset, pervolutisque vestibus, &c.' In short, it is this very *et cætera*, to which the poet directs his own and his reader's attention. He very studiously describes the event, and how

' All heaven's host of eyes
 Saw those luxurious beauties sink,
 In lapse of loveliness along the azure skies.'

He first presents his reader with a view of the embarrassed fair, the wind engaged in her pursuit, and that 'beau desordre' before mentioned of dress and drapery, not unfrequently occasioned to ladies; and, we hope, pitied by gentlemen, on very windy days. Here, however, language is inadequate, and he has recourse to five asterisks or lamps to light us on our way. Sterne was a child to our author in the management of an asterisk.

The fingers of an infant in Nea's arms straying (p. 105.)

' Along her lip's luxuriant flower,'
 certainly did not look like
 * * * * a flight of ringdoves playing,
 Silvery, amid a roscate bower.'

Neither did the child appear like something
 ' Which had been utter'd with a sigh;'

and Nea must have been surprised to hear Mr. Moore say so.

Our author (p. 117), tries to play, and he certainly does play, like a child. He shews every inclination in the world to make us laugh. He frisks, and gambols, and makes faces, and laughs himself. But he has the joke all to himself; and not a thought, or care, or anxiety which the reader may

have felt on taking up his ludicrous performance, will be ticked off for one instant, by his infantine pleasantry. He drinks a *brimmer* of love to a friend, who

* * * 'himself is a *chalice*, a *bowl*.'

Swift, in the character of Hervey, 'sighs, and says unto himself, Surely mortal man is a broomstick.' The only difficulty is to prove it; and Swift surmounts this obstacle with his usual facility. But how is Mr. Atkinson like a *chalice*, or even a *bowl*? And yet he is one,

'In which heaven hath pour'd a full bumper of soul.'

The translation from Meleager, like those from Anacreon, departs entirely from the original in language, manner, and meaning. The Greek thought, which is a miserable conceit, is expressed in six lines; as these lines contain no antithesis, or turn this way or that, and but a glimmering of a bad idea, they might have been encountered, and beaten too, by six instead of sixteen English lines. But this is not to be done by a translator who overlays the simple word Έγχα with

'Fill high the cup with liquid flame,'

and who never once tries the strength of an English against a Greek word.

Of the instances of bad grammar, vulgarisms of every description, unmeaning expressions, and frippery used for ornament, it were needless to speak.

Dulling governs a case, p. 29.

None, none could make, but only *me*.

Him and *her*, which words seldom call for an emphasis, are placed in the most conspicuous parts of the line, that is, they are used as rhymes, *him* to *dim*, and *her* to *occur*, &c.

In page 116, the sign of the verb is called in for a rhyme to the line preceding that in which the verb is found; and from its position, demands stronger emphasis (without any reason,) than the verb itself:

'And, like the burnt aroma, *be*
Consumed in sweets away.'

This is not the only grace borrowed from Sternhold and Hopkins.

The word *perhaps* sees itself dignified with being used as a rhyme to *lapse*; and lady's *laps*. *Them* rhymes to *condemnu*. The words *commune* and *communing*, are accented from their position, on the letter *u* &c. &c. &c. &c.

Of vulgarisms, a beginning, middle or end is not to be found; such as p. 75.

'Thus whether we're on, or we're off,' &c.

'Not e'en for thee, thou lovely one.' p. 81.

'Could tangle me or you in,'

rhyming to,

'Such walks will be our ruin,' &c.

are trifles to what might be found. What meanings may be affixed to '*star-dew*,' '*planet-isles of odorous light*,' '*stellar-fount*,' '*soul-drops*,' et hoc genus omne, remains to be discovered.

Our author, besides the characters before mentioned, counts among his admirers and imitators the gentlemen of wit and pleasure about town. In the times of Dryden and Pope this race of free and easy writers were numerous, and at all times are formidable from pertinacity, and by the easy discipline which they impose. '*Nam multo plures sumus*,' say they, 'and we will cling together, and invent a taste for ourselves.' Simplicity had been simplified by Cowper and his adherents to very drivelling: sublimity had received its death-blow in the attacks made on Sir Richard Blackmore, and the recent attacks made by Mr. Gifford on certain odes, &c. containing a bold and novel way of thinking and writing, belonging to the upper boys and girls of the Della Cruscan school. It remained for these gentlemen to embrace, under the banners of Mr. Moore, the voluptuous, or, more properly speaking, the luscious. And here two compliments might be paid to our author—the one, that he has turned out from his school so many promising pupils, and some even finished scholars, with whose names we could make up a considerable list—the other, that however well instructed they may have been, and ingenious moreover in adapting and applying the tenets of their great professor, not one has equalled himself.

It is to some such junto that we are indebted for the introduction of so many bye-words and phrases intelligible only to the initiated. From being accustomed to but one sort of society or set of friends, men contract a peculiar mode of discussing and viewing things; they fall into peculiar usages of terms; they attach a bye-value to expressions, without considering that when they print, they print for the public in general, and therefore should use the most general and best received language. The approbation of a friend is not worthy of acceptance; that of a club of friends aiding and abetting each other in committing every violence on general and received language, only hardens an author in his

transgressions. There can, however, be no hesitation in giving Mr. Moore the undisputed pre-eminence in his own school. To a turn for verse he adds another for music; and he who can compose the words, arrange the harmonies, and take himself a part in a glee, must be allowed to possess talents rarely to be found combined in one person. We have indeed heard it said, that Mr. Moore was a poet among musicians, and a musician among poets. He appears to possess versatility and quickness, which are not in this first instance mistaken for genius. He is said to possess great good humour, and may, for any thing we know to the contrary, have the talent and knack of surprizing a convivial meeting. He is here considered simply as an author and a genius; and in this point of view, we feel ourselves called on, from the nature of the subjects on which he treats, and from his manner of treating them, loudly to dispute his title to public favour.

Besides the faults, which are by no means *dulcia vitia*, before mentioned, a total want of real feeling is every where discoverable. Indeed his insight into the female character is questionable. No emotion, however delicate and tender, however sacred and retired it chooses generally to be kept, defends it from rude violation and public exposure; how grossly familiar is the following:

‘ I often wish that thou wert dead
And I beside thee calmly sleeping;
Since love is o’er and passion fled,
And life has nothing worth the keeping.’

The first line is as bald and vapid as Cowper himself might have written, had he suffered a train of thoughts like those contained in this piece to have entered his mind. There is a scene in *Cymbeline*, the nice management of which is one of those very trying occasions which demand from the poet a thorough intimacy with the human heart. *Arviragus* brings in *Imogen* seemingly dead. The two brothers give way to their softness, in language the tenderest that could have been dictated by an occasion so mournful. A less natural poet would have indulged his vein for discoursing on an easy subject, on which he could not fail to be eloquent. He would, like *Cicero* on the death of his daughter *Tullia*, have said the thousand and one fine things which are always said on that event. But no—he has us in his power, and scorns to do his utmost. *Belarius* cuts short the wantonness of his grief in these words:

Bel. Pr'ythee have done ;
And do not play in *wench-like words*, with that
Which is so serious, &c. *Cymb.* sc. 2. act 4.

Our author, however, is not so nice—after having, in language the most homely, wished some one of his numerous female acquaintances dead, he fancies what he wishes, and describes what he fancies in the following gross, unfeeling, and vulgar rant : (p. 247.)

' To see that eye, so cold, so still
Which once, oh God ! could melt in bliss ;
No, no, I cannot bear the chill,
Hate, burning hate were heav'n to this.'

The shortness of life, and the ravages committed by time on loveliness and pleasure are regretted by most sensualists. No passages in Horace are so tender, impassioned, or voluptuous, as those noble common places on human life, and that 'sweet sorrow' in which he indulges on contemplating the unrelenting lapse of time, and the final separation from all earthly enjoyments. From these reflections Mr. Moore, like the Roman, argues the wisdom of living while we live, No specimen of his manner in treating this subject can be found equal to his best song, the scheme of which is here subjoined :

' When Time, who steals our years away,
Shall steal our pleasures too,
The memory of the past shall stay,
And half our joys renew.
Then, Chloe, when thy beauty's flow'r
Shall feel the wintry air,
Remembrance shall recal the hour
When thou alone wer't fair.'

After this stanza, which we admit to be a successful mixture of melancholy and voluptuousness, one difficulty remains, which is to conduct it throughout without altering the costume. But that was a difficulty for which the writer was unprepared. He gives up the trial without a struggle, and relapses into a vulgarity which would fit the song for the expression, voice, and manner of Incedon himself, that harmonist of the pot-house :

' Then fill the bowl, away with gloom,
Our joys shall always last.'

It is to be regretted that in a volume so very large, scarcely an entire passage is to be found, on which it is possible

to bestow unqualified commendation. The general dearth of meaning, the affectation of feelings never felt, and of sickly refinement, the curious amalgamation of half-witted learning and flimsy sensuality, discourage any research through such a mass of incoherencies for passages fit to recommend. But as in 340 pages it would be nearly impossible for the very genius of perverseness to steer clear of some few well turned couplets, and here and there a pretty stanza, it is a relief from the toil of criticism to repose on those parts where any rest or pleasure can be found. We select a few specimens of our author in a lucid interval. He is soon fatigued with the exertion, and falls back, like Sleep in the *Lutrin*, into his usual forgetfulness. The letter addressed to Lady Charlotte R—wd—n opens with spirit and with delicacy. With pleasure we quote the following lines, describing, in language worthy of the subject, the vast scale on which nature has fashioned her works in the new world.

'I dream'd not then that, ere the rolling year
Had fill'd its circle, I should wander here
In musing awe ; should tread this wondrous world,
See all its store of inland waters hurl'd
In one vast volume down Niagara's steep,
Or calm behold them, in transparent sleep,
Where the blue hills of old Toronto shed
Their evening shadows o'er Ontario's bed !—
Should trace the grand Cadaraqui, and glide
Down the white rapids of his lordly tide
Through massy woods, through islets flowering fair,
Through shades of bloom, where the first sinful pair
For consolation might have weeping trod,
When banish'd from the garden of their God !
Oh, Lady ! these are miracles, which man,
Cag'd in the bounds of Europe's pigmy plan,
Can scarcely dream of ; which his eye must see
To know how beautiful this world can be !'

In the letter to Lord Strangford are the following :

'Oh ! such a blessed night as this,
I often think, if friends were near,
How we should feel, and gaze with bliss
Upon the moon-bright scenery here !
The sea is like a silvery lake,
And, o'er its calm the vessel glides
Gently, as if it fear'd to wake
The slumber of the silent tides !
The only envious cloud that lowers,
Hath hung its shade on Pico's height,
Where dimly, mid the dusk, he towers,
And scowling at this heav'n of light,

Exults to see the infant storm
Cling darkly round his giant form !'

The Bermuda islands could not fail to excite emotions even in an ordinary mind. From the imaginary cells and bowers which these delightful summer islands were said to present, Shakespeare laid the scene of his *Tempest* among them. Mr. Moore talks like a poet of these abodes, made enchanting by the delicate, tricky, and quaint Ariel, and by the other

'Elves of hills, brooks, standing lakes, and groves.'

'But when the sun, with warmer smile,
Shall light me to my destin'd isle,
You shall have many a cowslip-bell
Where Ariel slept, and many a shell,
In which the gentle spirit drew
From honey flowers the morning dew !'

Again, on entering the little harbour of St. George, he reminds us of that voluptuous description given by Dryden of Cleopatra's procession on the Cydnus.

'Gently we stole, before the languid wind,
Through the plaitain shades, that like an awning twin'd
And kiss'd on either side the wanton sails,
Breathing our welcome to these vernal vales ;
While, far reflected o'er the wave serene
Each wooded island shed so soft a green,
That the enamour'd keel, with whispering play,
Through liquid herbage seem'd to steal its way !
Never did weary bark more sweetly glide,
Or rest its anchor in a lovelier tide !
Along the margin, many a brilliant dome,
White as the palace of a Lapland gnome,
Brighten'd the wave ;'

and alluding to Ariel he says,

'Sweet airy being ! who, in brighter hours,
Liv'd on the perfume of these horned bow'rs,
In velvet buds at evening lov'd to lie.'

We are not disappointed in not finding a verse worthy to fill up the last couplet ; as for

'And win with music every rose's sigh,'

however recommended by the three words of attraction, 'music,' 'rose,' and 'sigh,' it certainly would be improved had a fourth attraction, that of meaning, been added. Here

the author seems exhausted, and returns unrecruited to the beloved scenery. Page 61 presents some pretty lines surrounded by a motley group of thoughts Greek and German. The following are pleasant:

' Oh! could you view the scenery dear,
That now beneath my window lies,
You'd think, that nature lavish'd here
Her purest wave, her softest skies,
To make a heaven for love to sigh in,
For bards to live and saints to die in!
Close to my wooded bank below,
In glassy calm the waters sleep,
And to the sun-beam proudly show
The coral rocks they love to steep!
The fainting breeze of morning fails,
The drowsy boat moves slowly past,
And I can almost touch its sails
That languish idly round the mast.

But soon after Mr. Moore wishes to mount to heaven in a boat such as the *angel* gave to him, who

' Sail'd o'er the Sun's *ethereal* wave
To planet isles of *odorous-light*.'

By the help of a note we learn the *angel's* name to be Cosmiel, the name of *him* to be Theodidactus, and that the boat was made of *asbestos*; that Kircher in his 'exstatic journey to heaven was the inventor of this story, and that there are some very 'strange conceits in this work of Kircher.'

All this may be true. But how came the poet to talk thus intimately of the dreams of a drunken German? After ranging within 'the ambrosial orb of Venus,' and traversing the sky (of which, by the way, our author is much more fond than of feeling his ground), he turns giddy with the elevation, and comes down to earth as Hudibras would have descended:

' But whither means the muse to roam?
'Tis time to call the wanderer home,
Who would have ever thought to search her
Up in the clouds with father Kircher?'

It is not from Bermudan scenery or mangrove shades, or from the deafening cataract of Niagara; far less is it from the flying fish, snakes, and other natural curiosities peculiar to another hemisphere, that a writer will imbibe new ideas. A poet of a very middling size, who has detected his thoughts in succeeding for ever in the same train, might

fancy to himself some relief from what must at length become 'loathsome in its own deliciousness,' even to himself and admirers, in recounting wonders, and in surprising, instead of being natural. All those whose names rest on a solid basis, are indebted for that solidity to the general view which they have taken of nature, and the embodying 'what oft was thought' by others.

Sancho somewhere says, 'it is folly to look for better bread than what is made of wheat.' There is every where wholesome food for him whose palate is not vitiated.

'Est hic, est Ulubris.'

It were to be wished indeed, for the benefit of common decency, that Mr. Moore's productions had still been numbered among

'Things unattempted yet in prose or rhyme.'

Yet there are some pleasing sensations suggested to us by their innate vulgarity, that they convey in themselves a bane and antidote together.

How could such a writer, if thoroughly known, have presumed to offer a compliment to Mrs. Henry T—ghe, the authoress of *Psyche*? That poem, intended to give pleasure only to a private circle of friends, and concealed from the public eye by the timid modesty of a lady who blushes even at her own perfections, spreads its wings too wide for the nest, and will soon, it is hoped, be permitted to escape from privacy and confinement to that general admiration which awaits it. The incense offered by Mr. Moore could not have had a pleasant savour to a poetess, who, in treating the subject of love, becomes the championess of delicacy and purity; and who inculcates sentiments so chaste, tender, and moral, that no better antidote to the poison of these poems could be devised, than the precepts and the poetry of '*Psyche*.'

ART. II.—*The Science of Legislation, from the Italian of Gaetano Filangieri. 8vo. 2 vols. Ostell. 1806.*

IT has been remarked, that while in every other science and in every mechanical art, a long experience and much labour is allowed to be necessary for the attainment of an ordinary degree of excellence, in the important and difficult science of legislation these means are neglected in the pursuit of the same end, and the most unqualified, fancying themselves endowed with instinctive talents which fit them for immediate action, enter with confidence upon the business of government, and the details of administration. To this

very circumstance, however, that the accidental advantages of birth, fortune, or natural abilities have been held paramount to every other consideration, have been traced numberless political errors which have proved the abundant spring of national misfortunes.

If we look around us and examine the condition and merits of those men, who in the narrow circle of particular governments occupy the responsible station of legislators to their country, and consider that of this numerous body, a very small part has attained it otherwise than by some unexpected concurrence of events, and that of those whose views have been long and steadily fixed on these situations, a still smaller proportion distinguish themselves by expedients or schemes of policy, such as the public interest requires in opposition to those which suit the confined interest of individuals, we shall, perhaps, at first sight, not be inclined to question the accuracy of either of these general positions. While, however, we allow that public injuries must follow as the inevitable consequence of this indifference and want of knowledge, we may upon farther inquiry cease to imagine that a supposition really exists, than which none can offer a greater insult to common sense, or a more direct contradiction of the truth of those general laws which are acknowledged to regulate the course of human events. We may, perhaps, discover other causes for the boldness with which men enter upon these important trusts, and for their supineness under them, than a belief that no preparation is necessary for such situations, and shall no longer conceive that it is in consequence of supposed competency, that the unqualified and ignorant fancy themselves in this business on a level with the intelligent and informed. We may be inclined to ascribe in a great measure to the corrupt means by which governments recompense their partisans, to the facility with which honours are attained, and to a vanity and indolence natural to man, the adherence to an error so dangerous, and the avowal of a supposition so insulting. While these causes, at least, continue to operate, and while vanity may be gratified without the expence of indolence, we shall see no reason to hope for reformation, nor to expect the acknowledgment of this evident truth, that ignorance unfits a man for the office of a legislator, and that political wisdom consists in that knowledge of mankind and the arts of government, which study and experience alone can give.

To whatever cause, however, we may be disposed to attribute it, the fact is not the less certain that the education

of legislators as such is, in general, either entirely neglected or conducted upon mistaken principles.

In this education the means are in most instances mistaken for the end. The duties and responsibility of the station are overlooked, and orators are formed by the neglect of those very pursuits upon which alone true eloquence is founded. In these duties and in the nature of that responsibility, the legislators of their day were instructed by the invaluable lessons of a Bolingbroke and a Burke, at a period when the united efforts of their contemporaries were required for the establishment of important principles, and their adaptation to existing circumstances, and when they were found unwilling to contribute their services or incapable of affording assistance. The same truths remain to be again repeated to those who followed and are following in the same unserviceable career. While the ancient orators are carefully perused as a necessary part of education, while the structure of sentences and choice of words and figures, occupies no inconsiderable share of attention, those other arts to which the ancients rendered their eloquence subservient, that acquaintance with human nature and with foreign and domestic relations, which constituted the persuasive power, the security and dignity of their eloquence, are generally overlooked or held at a cheap rate. From this cause it happens that in our days a man endowed with any extraordinary facility of elocution is considered by the experienced part of the community as a dangerous member of society, and his eloquence dreaded as a national disaster. The sage and experienced observers fear it as a wise tutor fears the effects of personal or bodily accomplishments, which he considers as hazardous, qualities productive of indifference to all moral excellence and mental acquirement. While at the same time the Timons of their country cry out to every Alcibiades, whose low ambition is gratified by the applause bestowed on a few splendid but unmeaning paragraphs, 'Go on boldly, my son; mayest thou increase in credit with the people; thou wilt one day bring them calamities enough.'

In the acquisition of political knowledge, the chief errors seem to be such an attention to the details of business, as prevent enlarged and enlightened views, or the deductions of principles from data which are themselves insufficient or erroneous. That details are not calculated to enlarge the mind unless they are pursued according to some previously established principle, and with one end which is always kept in view, we discover in the most ordinary transactions of life. Can they be considered as less dangerous in the

more complicated scheme of legislation? To the want of general principles acquired previously to the entrance upon the details of business, we may certainly attribute the inconsistency and superficiality, the confusion and inactivity which appears in the conduct of mankind. Can it be doubted whether in this science general principles are less calculated to direct the acquisition and facilitate the application of knowledge, than in every other part of human conduct where their value is acknowledged? In this science it happens unfortunately and not unfrequently that the historian, whose memory is richly laden with precedents, is apt to fancy himself a profound politician, and the mathematician whose acuteness can unravel long and complicated accounts, to believe himself an enlightened financier. Legislators have in general known as little as the metaphysicians of the darker ages what were the proper objects of their pursuit. From an ignorance of the principles of their science it has continually happened, (and from the operation of the same causes the same effects will again follow,) that, crossed and harassed by the difficulties of actual circumstances and by the multiplicity of affairs, pressed by the severe exigencies of the times, and wanting grace to avow their ignorance and perplexity, they have rushed headlong into measures subversive of every constitutional right of the subject, and have framed laws in open violation of the natural and acknowledged privileges of man. They have gone on floundering from error to error, till necessity has stopped the barbarous career, and the same pressure of the times has imposed laws which human ingenuity and knowledge could at that period, perhaps, never have devised.

The same difficulties in its attainment which formerly existed can fortunately in our days be no more urged as an excuse for the neglect of proper knowledge. Philosophy has applied herself to these high subjects, and has investigated the nature of legislation. In the slow but efficacious progress of human improvement, a variety of principles have been laid down, and their truth has been established by long and universal experience. Aware of the tendency of man to forget the nature of the end in the keen pursuit after means, many enlightened individuals, who, at a distance from 'the world's debate,' have preserved clear and distinct views of the several phenomena and their various relations, have employed their time in the arrangement of these general principles into laws, which they have again collected into systems.

Much, indeed, has been urged against the value of general principles and of system in the science of which we are

treating, and we can as readily excuse these objections as we can pardon the indiscriminate aversion which attached to the metaphysical systems and principles of several successive centuries of ignorance and barbarism. While the applicableness of principles was disproved by daily observation, while the falsity of political axioms derived from supposed precedents was daily ascertained, and analogies daily contradicted by present situations, it was natural for men to discourage every attempt of a similar nature, and to feel a general contempt for theories, which, though apparently derived from experience, were still found to be unproductive. In the present days such objections can only distinguish prejudice, and such indifference only characterise folly. The basis on which modern philosophy has been built is of a nature more prominent and secure. Rejecting particular cases, its principles are deduced from an examination of the human constitution, and the general laws which regulate the course of human affairs. While in actual establishments we see the operation of some general causes modified by a variety of particular circumstances and relations which we cannot detect, or to which no analogy can be found, by the former mode we obtain the result of fixed and immutable laws, as manifest and as applicable in the farthest extremes of the universe as in our own immediate neighbourhood and under every circumstance and relation. Neither does the difference between general principles in politics, and in the mechanical arts, appear to be so great as some ingenious authors have imagined. The law of friction is, in fact, not a more steady object of contemplation than the passions and caprices of men. However various and complicated their exciting causes may be, and the circumstances under which they may appear, the phenomena themselves are simple and invariable. Every case of friction is not before the eyes of the engineer, but the principles according to which it acts, and the means by which it may be counteracted, are understood and at hand as a provision against casual and unexpected necessities.

It has been urged as another argument in favour of precedents to the exclusion of principles, that many very valuable systems and codes were formed at periods when these vaunted principles of modern economy were not understood, and consequently could not be applied. Allowing the fact to be as here stated, it does not however follow, that because in those days such instances were valuable and efficacious, in the more complicated circumstances of our times the same should also be applicable. It will be found,

however, on a very slight examination, that this opinion with regard to political codes is not altogether correct, and that applause has been bestowed on particular legislators for a degree of wisdom, which, as they never possessed it, does not merit the fame which they have inherited. It will, perhaps, appear manifest that the framers of laws have been as numerous as the several individuals or classes of individuals, who have at different times and in different nations provided for wants and guarded against inconveniences of immediate and pressing operation ; and the faults in their codes are ascribable rather to the ignorance than weakness of their founders, or to the accident that, as the particular combination of circumstances by which they could become manifest had never taken place, so the ill effects of particular measures had not been discovered.

In this science, general principles seem no less valuable and necessary than in every other art ; and in our times, from the comparative facility with which they may be acquired, a much greater degree of ignominy should attach to their neglect. In our own country, for instance, we may say with Bolingbroke that its ' constitution is no longer a mystery,' and the means of understanding it have been facilitated by the abridgment of the labour of many years. To our own country we must likewise for the most part look for those general principles which are to serve as the basis of all knowledge in the framing of law. If to the invaluable conclusions of Hume, Anderson, Smith, Stewart, and many other of our own writers, we add some of the principles of the French economists, we shall comprehend all that is known or valuable in this department of inquiry.

Among the philosophers who have systematized and arranged the scattered observations of others, we are disposed to give a high rank to the author upon whom our attention is about to be engaged ; and if we detract something from his merit as an original writer, we must allow him this praise, at least, that having borrowed much, and formed his system in a great measure upon the principles of others, he has borrowed nothing, perhaps, which is wrong, has uniformly preserved liberal and enlarged views, and recommended a policy the most enlightened. Neither are we inclined to depreciate the value of those labours, by which important political truths were conveyed to countries immersed in barbarism and ignorance, nor that industry by which they return back again for the most part to their original source, perhaps in a more complete and serviceable shape. As long as mankind continue to go astray, it is necessary that moni-

tors should be at hand to point out errors and enforce duties. While the enlightened policy here recommended continues, as it does continue, to be utterly neglected, and counted by many only an ingenious specimen of theoretical reasoning, it is the business of the philosopher to remind men of their errors, and to hold up to merited contempt and deprecation, a conduct in opposition to principles as incontrovertible as beneficial. In this science, indeed, however little practice may accord with theory, there is among the intelligent no longer any question whether the policy recommended be consistent with the true measure of political wisdom; nor whether, though best in speculation, these amendments may be inapplicable to real practice and existing circumstances.

Sir Richard Clayton, to whose zeal in the cause of literature and philosophy we are indebted for this translation, has favoured us with the following account of his author :

' Gaetano Filangieri was born on the 18th of August, 1752, and was the third son of Cæsar, Prince of Arianeli. His mother was Duchess of Fraguito. In Naples the profession of an advocate is more respectable than in many other governments on the continent; and as it there leads to the first employments in the state, the younger sons of the nobility, with a slender patrimony, often make choice of it. Filangieri was bred to the law, and whilst he practised in the Neapolitan courts, the little treatise with the title '*Riflessioni politiche sull'ultima legge Sovrana che riguarda l'amministrazione di Giustizia*' established his legal and literary reputation.

' In 1775, his uncle Serafino Filangieri, archbishop of Palermo, being translated to the see of Naples, with the priory of the Constantinian order annexed to it, bestowed a rich commandery on his nephew, which enabled him to resign his profession, and to devote, more agreeably to his inclination, his time to literary pursuits. His Sicilian majesty in 1777 appointed him gentleman of the chamber, and he had a commission also in a royal corps of volunteers, which was wholly composed of the nobility, and considered as the king's select body guard.

' These appointments, however, did not break in upon his studies, and notwithstanding his attention to his public duties, the two first volumes of '*la Scienza della Legislazione*' appeared in 1782, of which three numerous editions at Naples, two at Florence, one in Catania, and another at Milan, were soon published. A burst of admiration and applause soon followed, and Filangieri on the first vacancy was appointed a counsellor of finance, an office which was only intended as a step to greater emoluments and honours. Scarcely had he entered on this important charge, when a disorder arising from exposure to the night air in his return to Cava, after the incessant application of the day, deprived his country of him, in the midst of his labours for the re-establishment of its finances,

by the encouragement of the three great sources of national prosperity, agriculture, manufactures, and commerce. Filangieri died in the 36th year of his age, (July 12th, 1788,) and few persons have been so generally lamented. Such a loss was indeed a national and public one. His activity was unwearied, his devotion to the happiness of his country universally acknowledged, and in his private life his character was honourable and amiable, his morality exemplary.

Such was the author, a summary of whose principles we are about to present to public notice. Omitting the details of his reasoning and the instances adduced for their illustration, we shall confine ourselves to those conclusions which it is the object of his labours to support and recommend.

Laws may be distinguished by their absolute or relative goodness, and in the discussion of these two distinctions the whole science of legislation is comprised. Their absolute goodness consists, first, in their agreement with the universal principles of morality, common to all nations and governments and adapted to all climates, or in other words with natural right; and, secondly, in their agreement with revelation, which being considered as the expansion and modification of the universal principles of morality, laws should neither oppose its progress, nor weaken its effect.

The relative propriety of laws with the state of the nation which receives them is their relative goodness. This propriety varies in the same nation at different periods, and it may be laid down as an axiom, that the laws should follow this tremulous vibration in political bodies, and correspond in some measure with their variations. There are, however, very numerous obstacles to the abolition of an established legislative system and to the introduction of a new one, more analogous to the immediate situation of the state. First, it is necessary to create a public wish for reformation, by shewing the inconveniences of the old systems, and inspiring confidence in those proposed; and this is to be done by a judicious selection of lawgivers, and by convincing the public mind that the new laws are the certain remedies for the disorders which affect the public. A revolution of this kind must be gradual, and a censor or magistracy might be appointed to watch over the laws, and proclaim the necessity of their reformation or repeal. Many advantages would result from such a measure, which cannot be obtained amidst the multiplicity of discordant affairs, which at present engage the attention of every European legislature.

The objects of the relation of laws are, 1, the nature of the

government, and it is evident that the laws proper for one mode cannot be adapted to another.

A mixed government, when not well regulated by its laws, appears more likely to partake of the defects of other forms of government, than of their united advantages. It has three inherent defects, (a) the independence of the executive on the legislative power, which, as it forms the very essence of the constitution, can only be modified, as in England, by distinguishing the executive from the judicial power: (b) the secret influence which an ambitious prince (as the sole distributor of all civil and military offices, and the only administrator of the public revenue) might exert over the votes of the assembly which represents the sovereignty; by which he might convert its members into the organs of his pleasure, and annihilate the liberties of the people without any change in the constitution. If in England any barrier is opposed to this influence in the house of commons by excluding the pensioners of the king, it is encouraged in the house of peers, which has always the greatest weight from its perpetuity and rank. Let the king have the liberty of disposing of all employments dependant on the double executive power confided in him, but let a balance to this influence be thrown into the scale of the assembly which represents the sovereignty. As sovereign let it have the sole power of disposing of the members of the sovereignty: (c) The instability of the constitution. To protect it against vicissitudes, which endanger its stability, it might be sufficient, that in order to change, alter, or introduce any fundamental law, a majority should not be sufficient, but that the proposition should pass unanimously.

2. The active principle in different governments, which, however modified, is universally reducible to the love of power. This passion makes men virtuous in free and popular governments, and *vice versa*. It is an active spirit which, ill directed, may occasion the public ruin; but under the controul of wise and wholesome laws, it infuses fresh vigour into the state, and rapidly accelerates its advances towards perfection.

3. The genius and disposition of the people, which may be considered as general and particular, and as varying at different times and in different ages.

4. While the effects which Montesquieu attributes to climate may be deduced, if not wholly, in a great measure at least, from other causes, Hume has, perhaps, on the other hand attributed too little to it. Taking the middle course, the following propositions may be suggested with more

safety. (1.) The climate has an influence over the physical and moral qualities of man as a concurrent but not an absolute cause. (2.) Its influence is sensible and great in powerful climates, but is scarcely discernible in temperate ones. (3.) The sole position of a country respecting the sun ought not to determine our opinion of its climate. (4.) Whatever be the force of this influence, the legislator should not slight it. He should counteract its effects where they are hurtful; should take advantage of them where they are useful; and should respect them where they are indifferent.

5. The nature of the soil; as it produces without labour, as it repays for labour, or continues barren notwithstanding labour. In the first case arts and manufactures should be protected; in the second their multiplication should be prevented, as otherwise the benefits of agriculture, which is the first source of riches, would be lost; and in the third, industry should be excited in arts, manufactures, and commerce.

6. The local situation and extent of a country, inasmuch as they influence the species of industry.

7. The religion. Under the antient religions the manners, far from obtaining the least assistance, received their severest wounds from their laws. All that is required in our days is simple protection, consisting in the prevention of abuses.

8. The maturity of a people. Most nations in Europe have reached this period of their political existence; their legislature is, however, in general still in its infancy.

Population and riches are the two objects of political laws.

I. Population. The ancient laws framed for its support and encouragement entirely failed in their object, and laws cannot be good which do not produce the effect intended.

That Europe has increased in population since antient times no longer admits of a doubt, but has any nation pushed its population even to mediocrity? To ascertain this we must examine the state of its agriculture, which is the most certain evidence of the state of population; for it is invariably true that whenever a person can maintain a wife and family without difficulty, he never fails to second the wish of nature. Instead of offering reward and recompences, the science of legislation should examine the obstacles which retard the progress of population, and the means that may be employed to remove or overpower them. These two objects comprise the whole of this science respecting the multiplication of the species.

The obstacles to population are

1. The unequal distribution of landed property. 2. A great number of great landholders not only furnishes an obstacle by the exclusion of many proprietors, but by the improper use which is made of extensive property. Under existing circumstances the legislature should abolish primogeniture, trusts, and uses, which are the causes of exorbitant riches in the hands of a few, the laws which prevent the alienation of feudal property, and those which in the succession prefer the daughter of the eldest son to his brothers; and should encourage the cultivation and enclosure of wastes and commons, which at present diminish the number of proprietors. 3. The exorbitant riches and inalienability of ecclesiastical property. 4. Excessive taxes, and the mode of collecting them. Where in Europe is the necessary proportion to be found between the person paying and the person receiving, between the tax and the fortune of the individual from whom it must be levied? When the means of subsistence are taken from the labourer, population is prevented. 5. The state of military establishments is a continual drain on population. The mischief arising from the incontinence, idleness and celibacy of standing armies, exceeds the advantages to its external and internal security. 6. Poverty and the necessary celibacy of the lowest classes of society, by obstructing marriage, introduce *public incontinence*, whilst this reduces the number of marriages.

The void in population occasioned by these causes is considerable. In many European nations, among one hundred persons there is scarcely more than one marriage in a year. Disease, the consequence of vice, sweeps away one portion of mankind in every generation, and vice corresponds in its progress with the celibacy and the poverty of the greater part of the community.

II. Riches.

There are no longer the same reasons as existed in ancient states to fear them. They are desirable, and the acquisition of them should be the study of the legislature, because they are the best support of national happiness and the external as well as internal liberty of a state. They are derived from three sources, agriculture, arts or manufactures, and commerce.

1. Without the substance supplied by agriculture, arts and commerce could not furnish *form or circulation*; agriculture, therefore, is the sole, absolute, and independent cause of riches. Other prosperity is precarious, and consequently arts and commerce should be secondary to the cultivation of a country. In suppressing the obstacles to it the

laws should convey every necessary assistance. Obstacles may arise either from the government and its administration, from the laws, or from the immense grandeur of capital cities.

(a) The administration that wishes to support the prosperity of a people and the national opulence, should adopt this leading principle: 'To let every thing take its own course, and interfere as seldom as it is possible.' The first obstacle is the restriction on the commerce of grain of every species. To shut the ports is a fatal expedient which lowers the value of property, ruins agriculture, dejects commerce, impoverishes the country, depopulates the state, and creates a scarcity in Europe. Other obstacles in many governments are the continual variation of taxes, the alienation of the public revenues, the nature of some taxes, the mode of collecting them, the multitude of persons taken from agriculture, and the present military system of Europe.

(b) The laws in many nations of Europe appear expressly framed to destroy agriculture. Such are those which prohibit or discourage the enclosure of waste land. Similar obstacles arise in some countries from the remains of the feudal system, personal services, tenths, and the right of the chase. In many European nations weak and injudicious laws are punctually executed, and its wise ones are not in use. There are excellent laws in the common as well as municipal codes of Europe, which watch the security of the husbandman; but they are little observed, means are devised of eluding them, and little respect is paid to the justest of all immunities, which considers sacred every thing necessary for the production of the sustenance of man. While the city has the benefit of every exemption and privilege, all expences fall on the country, and the very name of justice is a term of reproach.

(c) The present state of most European nations is incompatible with the progress of agriculture and the prosperity of the people. To maintain the contrary would be to deny the axiom, that 'the produce of the earth, independent of its fertility, is in exact proportion to its cultivation.' Agriculture must decline as often as the capital is rich, and peopled at the expence of the country; when proprietors are drawn from their estates, servants from the plough, the female sex seduced from innocence and marriage, and the whole together become the object, the ministers, the instruments and the victims of voluptuousness and luxury.

A free and unrestrained internal commerce and a greater facility of exportation would remove the first obstacle to the

progress of agriculture, and at the same time diminish those great masses of property which are still more prejudicial to it. From the facility of sale and increase of profits labour would be higher and beggary less frequent. Proprietors would be multiplied, and the number of great ones diminished. These circumstances would bring back the proprietor and labourer into the country, and wean them from the metropolis; would equally reduce the number of those beings in cities, who make a trade of their services, and whose condition exceeds only that of slaves in the right they have of changing their master at their option. The establishment of numerous manufactures in the internal part of the kingdom, by facilitating the return of the riches into it, which are conveyed by so many streams into the capital, would also conduce to a reduction of the grandeur of the capital. Lastly, every thing which tends to increase the internal circulation of the state, public roads or canals, would contribute to equalize the country with the capital. Of the abusive causes, one of the most prejudicial, is the right of appeal from the inferior courts of justice to those of the capital, an inconvenience from which England is in a great measure free: secondly, the privileges sometimes enjoyed by the inhabitants of capitals, for which there is no need in these days; and lastly, the number of public foundations in the capital, which, if removed into the internal parts of the kingdom, might reduce the inhabitants in the metropolis.

When these causes of public misery are removed, some encouragement may be given to agriculture, by rendering it honourable, and instituting, perhaps, a new order of nobility, as a reward of the person who had best cultivated his land or increased its value by his industry.

2. When population has increased under the auspices of agriculture beyond the necessities of cultivation, the first object of legislative œconomy, is a combination of the progress of arts and manufactures with that of agriculture, by promoting those particular manufactures which employ as their raw materials the produce of the soil. It is the legislator's duty to attend to exclusive productions, and to turn them to the greatest possible advantage. As, however, every thing in this science is relative, the contrary of the first of these positions will hold good in a barren country, whose produce is not equal to its own internal consumption. Arts and manufactures have much more need of the protection of the legislature than of its direction. All impediments should first be removed. Laws which tend to destroy or diminish

competition are destructive to both arts and manufactures. Such are (a) the rights of corporations of artists, when the privilege of exercising a trade depends on an admission into them; (b) exclusive privileges, which not only check but wholly destroy emulation. Exempt emulation from duties and impositions by suffering every species of industry to be free, and then encourage it by some few honourable distinctions and premiums.

3. Trade and commerce are now essential objects to the organization and even the existence of political bodies, and it is the legislator's duty to attend to their protection. He should remove their impediments; take care that injudicious taxes and customs do not oppress or exclusive privileges and prohibitions injure them; and he should guard them against those particular and minute regulations which are apt to check and retard them. He should combine the interest of foreign nations with those of his own, which is absolutely necessary to render the prosperity of a people safe and lasting. He should quicken the internal circulation by every method that could be devised, and give to the external commerce every possible extent. By penalties, punishments, and other rigorous means, the laws should protect public and private credit, which are the basis of morality and polity in commercial nations.

Different nations and governments will require different kinds of commerce. The situation and extent of countries will determine the species that will be fit for them. In fruitful countries all that is necessary is to exchange their superfluities for articles they want. They should multiply their superfluities, and diminish their wants; they should facilitate the external sale of the superfluity, and take care that the export exceeds the import.

The system of custom house duties may be considered as an obstacle to commerce in almost all Europe. They act as penalties on the industry of the individual, which increase in proportion to the advantage which he procures the state.

The erroneous principle that one state cannot enrich itself but at the expence of a different state, has introduced a secret conspiracy amongst governments, to ruin all without enriching any. It is a most important truth that one nation cannot lose without another losing, or gain without another receiving a similar advantage. A treaty for the general freedom of industry and commerce is the only treaty that a commercial and industrious nation should consent to negotiate with any other government.

The commerce of most European nations is exposed at the same time to two political extremes equally pernicious, an excessive negligence, and too much interference in governments. The first creates and perpetuates every disorder; the second destroys the whole energy of a nation by the destruction of its liberty. Governments take no pains to remove obstructions, and wish to regulate the motives, enterprise and interests of commerce. It may be laid down as a general rule that when all the operations of commerce are controuled and restrained by minute and particular regulations, the commerce of a country is in a deplorable situation.

Prohibitory laws which enforce an exclusive commerce between colonies and the mother country are the most destructive that can be framed to that freedom without which no commerce can prosper. The recompense in return for protection should flow from other sources than an exclusive trade, which, like all those financial regulations prescribed and legitimated by public authority, is an attack on the sacred rights of property and individuals, and is destructive to the colony without assisting the mother country. The suppression of this alone would secure the prosperity of the colony, and their prosperity includes that of the mother country.

Every thing which tends to weaken credit is an obstacle to commerce. In most nations in Europe, the bankrupt laws are inconsistent and inefficient. They are too severe and too indulgent, they condemn innocence, and offer the means of impunity to guilt. They inflict the punishment of death on a fraudulent failure, but condemn at the same time the unfortunate bankrupt to perpetual imprisonment. The execution of the laws themselves offers impunity to the criminal, and trusts the punishment of the public delinquent to private individuals, who, interested as they are, are vested with a power unknown to the sovereign authority, of suffering the guilty to escape and punishing the innocent. If the creditors come to an agreement, the whole process is, in many countries, at an end; while, on the other hand, the honesty of the bankrupt is no security against private interest, caprice, or pique. The creditors should no longer have the power of determining the bankrupt's fate. Governments should institute a rigorous examination, and if the bankruptcy is proved to be a fair one, a transfer should be made of the remaining property to the creditors, and the debtor set at liberty; if a fraudulent one, the culprit should be exposed to the just indignation of the laws, and an infamous punishment together

with exclusion from every respectable office and an incapacity for any legal or civil act, might be proper.

A body of sumptuary laws respecting trade and commerce might probably correct the evil arising from excessive luxury, the cause of frequent bankruptcies. The mischief arising from a fictitious fortune of the wife, who has a legal preference to the creditors, might be removed, if this fortune, when embarked in commerce, were liable to all losses, and made irrecoverable in case of failure. Fictitious securities, or fraudulent demands, should be liable to the same penalty as a fraudulent bankruptcy.

The encouragement of commerce after the removal of its obstructions, is rather the business of administration than of the laws. It should be the object of every government to facilitate internal communication, to regulate the coin, and form a navy. The regulation of the coin is of the greatest importance. Money is now not only the instrument of exchange between members of the same society, but between distant nations. Its value is no longer to be considered as arbitrary, but depending on the intrinsic value of the metal.

On taxes. The property of each individual should be the sole rule of taxation, and contribution should be in exact proportion to the wants of the state. The wants of a state are such as may be satisfied without the oppression or impoverishment of the people.

Taxes are direct or indirect. Indirect taxes are real or personal, on persons or things, and are both equally contrary to the principles which should direct legislators in the choice of impositions. 1. A capitation tax is an arbitrary and indeterminate tax in its nature and application. It is either equal, and unjust, because the poor pays as much as the rich, or it has relation to property which cannot be ascertained, or not without a horrid attack on general security, and a violation of civil liberty. Supposing that property could be ascertained, as it is liable to continual fluctuation, the tax must be annually reviewed, and the expences of this alteration would absorb a considerable share of its amount. A personal tax is, in fact, one of the most arbitrary, the most irritating, and the least profitable to the state, and the idea of rendering it either just or proportionable, is a chimera that can only be suggested by the wildest absurdity. 2. Real taxes, namely on consumption, internal circulation, imports, and exports, are nearly as exceptionable. A general objection is, that they are indeterminate. They cannot

be proportioned to the value of the merchandize, as its price is perpetually varying. If laid on the internal consumption of articles of the first necessity, they must be pernicious, injudicious, and insupportable to one class of society. They condemn the people to poverty, idleness, crimes, and desperation, deprive the manufactures of multitudes of artists, population of many families, agriculture of great consumption, and society of many useful citizens to fill it with beggars and thieves. When these taxes fall on the exportation, the evil is, perhaps, as great; they are prejudicial to agriculture, population, commerce, and industry, and in a word are the ruin of the state. The same objections occur to the taxation of less necessary articles. Duties are laid on the export or internal circulation of the national produce, or the importation of foreign merchandize. Internal commerce must languish under such powerful impediments, and without it neither agriculture nor external commerce can possibly exist. The fatal effects of a superfluity of specie arising from duties on importation have been experienced in many countries. The most pernicious tax is, perhaps, a tenth of the produce of the soil, which is incapable of a just and fair distribution. It may be laid down as a general position, that whenever a tax is laid directly on the profits of industry and cultivation, it ruins both industry and agriculture.

The knowledge of the precise extent to which taxes may be carried without the ruin of the state, depends on a distinction between the net produce and the total produce of the national territories or finances. The net produce is their amount after a deduction of the expence of cultivation, and the contributions of the people should only be taken from a portion of it. As soon as they exceed this portion they are pernicious, and can only be supported at the expence of reproduction. The ablest financier cannot ascertain whether the contributions reach the given and necessary extent, or fall greatly short of it. This uncertainty is a radical vice in the system of indirect taxation. The multiplicity of payments in this system is likewise an oppression to the people and a loss to the sovereign.

Direct taxes consist in a tax on land, which is the true and lasting source of public riches and national revenue, and should bear the whole burden of the public contributions. Under such a tax, however, every class of the community would in reality bear a part in proportion to his fortune and abilities. The advantages of such a tax are (1) the relief

from the persecution and insults of numberless collectors, with whom the revenue would no longer be divided. Every thing would be applied to the purposes of the state, and so many individuals would no longer be taken from agriculture and manufactures. (2) The suppression of the obstacles from the present system of taxation to agriculture, commerce, arts, manufactures, and every species of industry. (3) The facility of distributing the tax as the value of the landed interest in the state, or the profits which the proprietors received, or might receive, could be easily learned. (4) The facility of taxing net produce. Whenever the land is let, the rent will be the net produce. If occupied by the proprietor, the net produce may be calculated from the price of neighbouring estates, and the average of their crops in common years. Government may rate him a 6th, 7th, 8th, or 5th, without oppressing him or agriculture. When from defect of cultivation land produces less than it might, the tax ought to be proportioned to that on the neighbouring estate; and this act of rigour would be highly beneficial to agriculture. (5) The strict union between the interests of the sovereign and the people, and the strengthened connection between the head of the nation and the nation itself.

The objection that by suppressing all other taxes and increasing that upon land, the price of the produce would rise in proportion to the tax, is founded upon a false idea. As every other tax is supposed to be abolished, the landholders could not have any motive to raise the prices of their produce. Perhaps even this transfer of taxes would be principally advantageous to them, for all the taxes in a nation are in fact paid by the land-owners. Their situation would be improved in proportion to the advantages that direct taxes have over indirect ones. The price would rather diminish than increase by this new system. It is further urged that this system would probably destroy the exemptions of certain civil-bodies, and every kind of privilege. But would not this be a most fortunate event? Every exemption and privilege is a violation of the inalienable and indefeasible right of all the members of the political body to insist on each other's contribution, in proportion to his abilities, towards the public wants and safety. It is urged that the expences of government are so increased, their wants are so pressing, taxes are so excessive, and finances so disordered, that a sudden alteration might destroy the confidence and disturb the happiness of society. If the taxes exceed the ability of the people, they must be reduced, if not, by

this system the revenue would not suffer, and all the above advantages would be obtained. The change must also be introduced gradually and with caution. First let the obstacles to agriculture be removed, and then let the value of land in the nation be publicly ascertained by intelligent and honest surveyors. The nation should be made acquainted with its real interests, the most burthensome taxes should first be removed, and an equivalent be laid on land. The same plan might then be pursued in other instances, care being taken that government gained nothing by the exchange in any instance. When all the taxes are reduced to a single one, a public declaration should assure the nation of the stability of the tax. The nation and the sovereign ought to pledge themselves to support it by solemn compact; it should be considered as one of the fundamental laws of the state, and a sacred obligation which every succeeding prince should acknowledge when he mounts the throne.

By the present mode of collecting taxes, frauds and peculations cannot be prevented, and government loses at least a third of its revenue. The uncertainty of the taxes and the disorder of the treasury occasioned by this uncertainty are other inconveniences from this mode of collection. When the revenue is farmed, the mischiefs are still more pernicious. A power is given to harass and oppress every individual under the very form of law. In the new system the people themselves may be the revenue officers. The principal persons may receive the tax of every individual, and remit them to the head of the province. Every thing being fixed and permanent, neither fraud nor partiality can possibly exist. Industry, protected by the sacred authority of the law, will have nothing to fear from man.

The wants of a state vary, however, at different times, and war is more expensive than peace. The antients provided by strict economy for extraordinary emergencies, and such was the custom in Europe till within two centuries. The practice was abandoned when it was found that dead and useless sums were the ruin of commerce. The opposite extreme was adopted, and government having provided nothing, and fearing to irritate the people by great taxes, had recourse to loans. Part of the public revenue was mortgaged as security to the lenders. The mischiefs arising from this system to agriculture, commerce and industry are incalculable. The sums are not only lost, but even pernicious to the state. They encourage indolence, leave cultivation to the poor, stop the circulation of national wealth, fill the capital with inhabitants from the country, and instead of spreading riches

over the whole extent of the state, occasion men to be buried in the metropolis, which becomes a nest of idleness, profusion and luxury.

To avoid the evil in the ancient system, its restraint on the circulation of an immense quantity of specie, the sums which can be annually saved, instead of lying dormant, might be placed in the hands of individuals, who have occasion for money and can give a real and inalienable security. The loan might be made under the obligation of repaying the sums whenever circumstances required it, and no interest should be taken. This will increase the demand, and give a power of choosing an eligible security.

If the wants of government were considerable, extraordinary taxes might be levied, which, after these efforts on its part, would be paid by the people without murmuring.

Without a due *distribution of national riches*, so far from forming the happiness, they hasten the ruin of a nation. By a proper distribution, an equal diffusion of specie is intended, which, instead of being confined in a few hands, creates that general activity which is the necessary instrument of the happiness of men. The sum of happiness cannot be considered as complete, while, as is the case in Europe, society consists of two classes; one unable to provide for its wants without hard labour, and the other abounding with superfluities, and suffering all the pains and penalties of idleness. Every thing tending to reduce the number of proprietors, tends at the same time to preserve and encourage this unfortunate disproportion. These are the effects of trusts, entails and primogeniture, and of the vast quantity of specie which pours from every quarter into the capital, and is there buried or lost to the rest of the nation. A law that directed on the sale of land a preference, '*cæteris paribus*,' to the person without landed property, and, in the case where two land-owners were competitors, to the person with the least, would be a most useful law for the purpose of facilitating this diffusion of riches, which is always relative to the prosperity of a state.

Luxury is undoubtedly one of the greatest instruments in diffusing specie and riches in a state. It may be defined the use made of riches or industry to procure a pleasing existence, by the means that usually contribute to the advantages of life or the pleasure of society. Where there is great luxury there must be great riches, and if this luxury be visible in all the classes of the inhabitants, it is a certain

proof that riches are properly distributed, and *vice versâ*. Luxury will be the means of destroying disproportion, and in both these cases, therefore, is a public benefit. It is as certainly an evil, when by too extensive a signification it is supposed to comprehend all the frivolous expences of pomp and shew. It seduces men from the country, and causes the loss of vast tracts of land for gardens and pleasure grounds, of forests and wastes, and is a luxury of pomp destructive to the state. Every mischief which moral writers have attributed to luxury under the first meaning, may with greater reason be ascribed to the manners of a nation. The manners consist in the habit of regulating them by public opinion, which is the universal rule of action. If a government particularly distinguishes those who consecrate themselves to the service of their country, the luxury of this country would be a luxury of benevolence and patriotism. It would lead the rich to rival each other in public services. If public opinion distinguishes the indolent and effeminate, the luxury will catch the impression of the manners. Luxury, however, so far from corrupting manners, is not even able to enervate the courage of a nation. The progress of luxury ought not to be an object of apprehension, because, if the manners of society are preserved in every class, it will only be a necessary spur to opulence, and the effect of the general welfare of a nation.

Writers have declaimed against *passive* luxury in general, without reflecting that this very luxury which encourages foreign industry so much, is in some nations the only support of the national wealth and prosperity. To establish the truth of this observation, it will be but necessary to prove that there is a point beyond which the quantity of specie in a nation cannot pass without the ruin of its population, its agriculture, arts, and commerce. Various methods of preventing the introduction of foreign produce have been devised, but have always proved ineffectual. Prohibitory laws are constantly overpowered by the stronger laws of necessity. When the quantity of specie has increased exorbitantly, it is both the duty of government to prevent such an excess, and to open a proper passage for the superfluity that occasions it. Passive luxury seems best calculated to prevent this political plethora, and it may be resorted to in exact proportion to the existing circumstances. It opens a channel of communication that animates commerce, it connects nations by free and voluntary relations, and it may be justly termed the only security for the prosperity of a country which is in danger from an excess of wealth.

We trust that in having supplied them with this brief exposition of the essential principles of a work which contains so many valuable truths, we shall have performed no unacceptable service to the larger number of our readers, both as we shall have enabled them to comprehend at once the spirit which has actuated its author, and to form an accurate judgment as to his peculiar merits. To most of them it will be unnecessary to point out the coincidence in his opinions with those of the writers whom we have already noticed, neither will it be necessary to shew in how far many of the observations are applicable or otherwise to the circumstances of our own country. That some of the amendments addressed particularly to our notice would be unconstitutional, and at best, hazardous, has already been observed by another commentator, who has proved the extravagance and danger of measures which would give too great a preponderance to the popular influence. The same writer has further shewn that the desired effects might be produced by the powers at present vested in the two houses, without an innovation exposed to so many and so just objections. That the actual state of popular representation is in direct opposition to the avowed principles of the constitution, every one is sufficiently aware who considers the mode of election, and the influence exercised by the peers in the election of members. While, however, they are sensible of the necessity of a reform, they will be inclined to think that such a reform would of itself be sufficient to counterbalance every evil that might arise from an undue exertion of the royal prerogative in the creation of peers, without any change in the constitutional laws of the kingdom.

The restrictions and obstacles in the way of every species of industry, sanctioned and encouraged by the administration and laws of this country, afford a melancholy instance of the ignorance or obstinacy of legislators. That agriculture has scarcely reached the first step of its progress towards possible improvement, however it may have been lately advanced by the spirited exertions of societies and individuals, requires no long proof, as the fact is perfectly acknowledged by those best qualified to ascertain it. It has been maintained that the sustenance which might be drawn from the lands which are at present totally unproductive, and from the improved cultivation of those now in use, would add, at least, one third to the present population of the country, and give all the additional and consequent impulse to every species of industry. By a removal of the many obstacles to agricultural labour, a capital which is

now lost or pernicious, would be turned into this channel, and vice and misery and moral restraint, which have been laid down by an intelligent author as the three immediate and active checks to population, would no longer be productive of national poverty and national misfortune. As the means of sustenance were increased by a general permission in government for every man to consult his own interests in his own way, poverty would end, and as poverty ended, and the necessity for moral restraint, marriages would increase, and vice and its attendant misery be in a great measure banished from society. Thus the causes which operate in the diminution of the numbers of a people would not only be removed, but by the same removal the causes of increase be supplied.

Little more need be added with regard to manufactures and commerce, in the laws relating to which the same narrow and fatal policy exists. Whoever would be at the pains to collect into one body the several existing laws relative to these sources of national prosperity, would perform an essential service to his country. Such a compilation would, in general, present to public notice a series of as unwise restrictions and as powerful discouragements to industry as occur in the codes of any modern European nation.

In this general and indiscriminate censure of prohibitory and restrictive laws, we are not inclined to admit even those exceptions which have been recommended by several enlightened individuals, both because we think it too dangerous to hazard any modifications of the general principle, and because, in the instances adduced, we think that, under the removal of other restrictions, the benefits which would result from a contrary practice would, of themselves, be sufficient to effect an exclusion, and amount to the benefits of a prohibition, without an encroachment upon the general principles of justice and good policy. The great mischiefs which arise in agriculture from the immense number of horses kept for its purposes, and which, while they consume more and of a more expensive food, and can perform in most situations no more than oxen, while at the same time they are of little value when dead, have induced several intelligent men to propose a tax upon such horses, or even a total prohibition. It appears to us that the same effects would follow if other less evident maxims were adopted, and an attention paid to the maxim of indirect interference on the part of government. The difference, as our author has observed, (vol. II. p. 32) between a well and ill regulated state is this, that in the former the people act directly, the law obliquely.

In the latter, the people act obliquely, and the laws directly. In the first the legislator, by a prudent management of the private interest of each individual, induces him to act in the manner he wishes, without obliging him to do so, or declaring his intention. In the second he irritates and exasperates him, and disposes him to be refractory by discovering his intentions, his pleasure, his power, and concealing from him his real interest.

Upon the same principle we should object to a direct tax on pasture lands, however sensible we may be of the greatness of the evil. If the wise system of direct taxation were adopted, a cultivation which might effect the same purpose would be the necessary consequence, and the tax would become annually less burthensome, without any evident interposition of authority.

For the same reasons again we reject our author's proposition with regard to the establishment of sumptuary laws for the preservation of public credit. They would be in this, no less than in every other instance, an infringement upon the rights of individuals, and liable to misapplication and uncertainty. The laws which are recommended as cautions against bankruptcies would in the end produce every good effect that might be desirable.

There are a few facts which we would briefly notice as erroneously stated in the present work, before we dismiss it. With regard to the exportation of English wool, however correct in his general positions, our author has followed the errors of those who have written before him, and has not only with them proved too much from particular facts, but asserts as facts what the whole tenor of history shows to be false. Whatever may have been said by historians with regard to the fineness of English wool, the great staple commodity of our island, no one besides himself has ascribed to the importation of this into France, the beauty of the French cloths. We know that the Spanish wool was always finer than that of England, and that the finest of this wool was sent into France. The Flemings, on the other hand, who for several centuries received large imports of wool from England, received at the same time the coarsest sort which Spain could produce; so that the comparison which has been instituted between the English and Spanish wool founded upon this fact, should lead to this conclusion only, that the common English wool was at that time finer than the coarsest Spanish. The same truth holds in the present day.

That an export ought to be allowed, and even encouraged by a bounty, if such a tax upon the community for the be-

nefit of the landholder be ever justifiable, admits of no doubt; neither does it require much knowledge of the human mind or of the rules of arithmetic to establish the great improvement in the raw material, and the increase of the public revenue, which would be the result of such a measure. It is not true, however, that the quality of our wools has been deteriorated, nor the quantity diminished, by the present system.

We call the reader's attention likewise, to an important misquotation, which demands the more notice as from our author the error may be copied into other works, and is not corrected in the present translation. It furnishes a striking confirmation of the truth of the remark made by Hume, Robertson, and many other of our best writers, who have had frequent occasion to refer to original sources of information, that no reliance can be placed on the accuracy of foreign authors.

At page 286, vol. II. the following words occur :

'Spain, it may be likewise urged, according to the report of the celebrated Geronimo de Ustoris, reckoned 60,000 silk reels in the single city of Seville.'

We quote the passage to which allusion is here made, from the work itself of *Antonio de Ustariz*.

'Mayormente si estendiendo mas el discurso, advertiere, como siguiendo esta regla se restituirá, v Gr. Sevilla, a su antigua esplendor, numerosa poblacion, embidiadas riquezas, y emuladas opulencias, si en lugar de los 300 u 400 telares de seda y lana, a que se hallan reducidos, se retableciessen hasta el numero de 16,000 a que llegaron, y en que se conservaron muchos años (segun asegura en sus representaciones la misma ciudad) los quales, siendo de texidos exquisitos, y ordinarios, ocuparon tres personas a lo menos, uno con otro, paciendó en todo 48,000 operarios, comprehendidos los que preparan la lana, seda, oro, y plata, y con las familias de algunos casados passaraan de 60,000 personas.'

Ustar. Theor : y Prat : de Com : &c. p. 11.

ART. III.—*Annals of Commerce, Manufactures, Fisheries and Navigation, with brief Notices of the Arts and Sciences connected with them; containing the Commercial Transactions of the British and other Countries, from the earliest Accounts to the Meeting of the Union Parliament in January, 1801; and comprehending the valuable Part of the late Mr. Anderson's History of Commerce, viz. from the Year 1402 to the End of the Reign of George II. King of Great Britain, &c. With a large Appendix, containing Chro-*

nological Tables of the different Sovereigns of Europe; Tables of the Alterations of Money in England and Scotland; a Chronological Table of the Prices of Corn, &c. and a Commercial and Manufacturing Gazetteer of the United Kingdom of Great Britain and Ireland. With a general Chronological Index. The antient Part composed from the most authentic original Historians and public Records, printed and in Manuscript; and the Modern from Materials of unquestionable Authenticity (mostly unpublished); extracted from the Records of Parliament, the Accounts of the Custom House, the Mint, the Board of Trade, the Post-Office, the East India Company, the Bank of England, &c. &c. By David Macpherson. 4 vols. 4to. Mawman. 1805.

HISTORY is in general little better than a detail of the crimes and follies, and consequently the miseries of mankind. It exhibits our species as a sort of cannibals greedy of destruction. We meet with war upon war; and the few periods of peace which intervene, seem to be only as short breathing times, till the strength is recruited for fresh hostilities and more sanguinary conflicts. Almost every page flames with rancour or streams with blood. Man is a social animal; but yet the historical volume seems consecrated to record only his antisocial propensities. We see him like a wild beast ravaging whole provinces, depopulating towns, and traversing the land and the ocean in quest of spoil. The plough and the loom seem less prized than the musket and the sword. With what pleasure then do we turn from such a history to the annals of commerce and of art, in which we behold the mental and corporeal faculties of man employed for the most beneficial purposes, and devoted to the noblest ends. By the operations of commerce and the toils of art, by the products and inventions of industrious man, the wants of humanity are relieved, its miseries soothed, its means of enjoyment multiplied, and its sources of happiness enlarged. Commerce renders even the pursuits of selfishness subservient to the interests of philanthropy. A state of nature, if by that state be meant a complete abstraction of all the social sympathies, never existed, though it has been imagined by philosophers for the sake of argument; but it is nothing but commerce, which, in one of its senses, means the interchange of benefits, which can give full and free activity to the social sympathies of man. And experience as well as history will prove that the social sympathies are most exalted and refined where commerce most prevails.

The annals of commerce are the annals of human industry ; and they will in some measure serve to shew the social and the moral state of man from the earliest periods to the present time. It is needless to enlarge on the importance of such a work ; but great must be the difficulty of the execution. It requires singular patience in the collection of materials, great depth and variety of research ; a mind at once laborious, inquisitive and learned. Nor is Mr. Macpherson, the author of the present work, at all deficient in any of these respects. His '*Annals of Commerce*' are a stupendous assemblage of well-selected materials, hardly a page of which can be perused without pleasure and instruction. If there be any defect, it is perhaps in the want of that connection of narrative which would have heightened the interest. In history we expect a certain continuity of narration, in which events are traced to their causes and unravelled in their consequences. But Mr. Macpherson's *Annals* are rather a collection of insulated facts ; which will cause it to be more consulted than read, or at least more read in detached parts than as a whole. And yet we hardly see any arrangement which Mr. Macpherson could have adopted, by which the copious diversity of his materials could have been worked into one consistent whole with any thing like a strict proper unity and continuity of narration.

Previous to the appearance of Mr. Macpherson's work, Mr. Anderson had published '*An Historical and Chronological Deduction of the Origin of Commerce,*' from the earliest period to the commencement of the present reign. In the commencement of this work Mr. Anderson had committed so many errors and omissions, that Mr. Macpherson found it necessary to compose it entirely anew, and to have recourse to more genuine and authentic sources of information than Mr. Anderson appears to have consulted. The annals from the year 1492 to 1760 are the composition of Mr. Anderson, but with omissions and additions of Mr. Macpherson's, who has also made some improvements in the diction.

Mr. Macpherson has given a very satisfactory, erudite, and interesting account of the commerce between the European nations and India from the earliest period to the present time. He has also diligently traced the history of navigation from the first rude beginnings to its present state of maturity and perfection. He has at the same time given, from a communication of General Melville, a very clear account of the arrangement of the tires of oars in the war galleys of the ancients.

'The ancient galleys were very flat at the bottom, and their sides

were raised perpendicular to the height of only three or four feet from the surface of the water, above which they diverged with an angle of about 45 degrees. Upon this sloping wall were placed the seats of the rowers about 2 feet in length, the rows or tires of them being raised only about 15 inches in perpendicular height above each other, and the seats as well as the rowports were placed in quincunx or chequerwise, as the gunports of a modern first-rate ship.

Our author has increased the value of his work and the pleasure of the perusal by details of those scientific discoveries or ingenious inventions, which have some connection with the operations and the interests of commerce, and by brief notices of those patriotic and enlightened individuals, whose genius and industry have so powerfully contributed to promote the progress of civilization, and to multiply the conveniences and enjoyments of life. To the last volume Mr. Macpherson has subjoined some useful tables and a copious index.

In describing the commerce of ancient times, Mr. Macpherson has constantly referred to the ancient writers from whom he derived his information. Nor is Mr. Macpherson one of those writers who quote at second-hand. He goes to the fountain-head for the information which he wants, and every reliance may be placed on the truth of his statements and the accuracy of his references. In the composition of the modern part of his work, he has consulted the acts and records of parliament, official accounts, and other unquestionable documents.

Such is the work which Mr. Macpherson has presented to the public; and it will be found equally interesting to the man of letters, to the philosopher, and the statesman. It abounds with curious and amusing details, with facts well calculated to excite reflection, and from which the most important conclusions may be drawn. It shows the revolutions which commerce has undergone, the restrictions with which it has at times been fettered, the bold and hazardous enterprizes which the commercial spirit has inspired, and the ruinous speculations which it has sometimes produced.

Commerce, from its frequent change of place, would appear to be a capricious and volatile being; but history will teach us that commerce is governed by fixed and certain laws; and that her local transitions are occasioned by reasons which are immutably fixed in the constitution of the world. Political revolutions affect her existence only as far as they affect the security of property. For commerce may

flourish wherever property is secure. But property can never be so secure as under those governments in which there is a considerable infusion of civil liberty. Hence commerce will readily relinquish a despotic state for a free: and indeed the commercial spirit will soon languish under an oppressive and overbearing despotism. Commerce may in some periods of the world have prevailed in states in which the government has been approximated to the despotic, for there have been periods in which the vestiges of civil liberty have hardly been visible in any region of the globe; yet we shall find that, even in such periods, commerce has always fixed its residence in that state in which property has been most secure. Freedom does not always generate commerce; for the Romans, even in the brightest days of liberty, were enemies to commerce. It was in some measure discouraged by the force of public opinion, and the spirit of their civil institutions. The soldier was honoured, and the merchant despised. Even Cicero, great and generous as were his sentiments, does not seem to have been entirely free from these illiberal sentiments, but to have considered trade as a degrading occupation. Most of the Roman manufacturers and artizans were slaves; and hence we may the less wonder why such employments were deemed unworthy the dignity of a freeman. From the very early periods in which we peruse the Roman writers, and the associations which we form in favour of the Roman people, we are apt to regard them with excessive admiration. We become blind to the defects of their government and the tyrannical nature of their policy with respect to other states. The Romans were ambitious of being the military despots of the earth; and neither freedom nor commerce could flourish under their arbitrary sway. The Romans, like the modern French under the despotic rule of Buonaparte, seem to have been determined to suffer no state to retain its independence which they had the power to subvert. Mr. Macpherson has very properly exposed the anti-commercial spirit of the Romans; and he has in vol. i. p. 93, made a remark, which we think may be supported by very strong presumptive evidence, that 'the generally received pompous history of the Roman republic for the first six supposed centuries is mere romance.' The sole business of the Romans was war; and by ravages of war rather than by the exertions of industry and the accumulations of commercial gain they had acquired every thing which they possessed. When a nation is intent on procuring wealth only by the sword, it can be regarded only as an assemblage of ruffian banditti, of plunder-

ers and assassins. Such were the Romans; and, notwithstanding the merit of some of their fine writers, who yet will hardly bear a comparison with those of Greece, they deserve the execrations of posterity. Their conquests have been sometimes supposed favourable to the progress of civilization; but where was civilization ever promoted by the sword? It is quite as unfit to diffuse the benign effects of social life, and to encourage arts and manufactures, on the increase of which civilization depends, as the pestilence is to produce health, or atrophy to occasion strength. If the Roman republic had never swallowed up the numerous independent states into which the world was divided, it is more than probable that civilization would have made a more rapid progress; and that that long night of ignorance and sloth, which has been designated by the name of 'the dark ages', would never have been. Theirs was a colossal power, which seemed erected only to crush virtue and science under its enormous weight. While it stood, it was an iron despotism; and when it fell, it was long before the free energies of man could recover their original elasticity. The Romans have accused the Carthaginians of perfidy, and made the 'punic faith' a bye-word of reproach: and it has happened fortunately for their credit that we have no Carthaginian writers left to refute the lie and reverberate the obloquy. According to the testimony of Aristotle, *de Repub.* l. ii. c. 11. the government of Carthage was the most perfect with which he was acquainted: and such a government could not have been inauspicious to the interests of morality. The commercial habits for which Carthage was so renowned, were totally incompatible with that want of faith of which they have been unjustly accused by their unprincipled foes. Commerce cannot flourish where the principles of truth and honesty are not revered. No mercantile nation could prosper within the grasp of Rome; and we need no other proof that the accusations of perfidy, with which they were so forward in oppressing the Carthaginians, might with justice be retorted on themselves.

'The Romans,' says Mr. Macpherson, 'after the destruction of Carthage, interfered in the most insolent and arbitrary manner in the affairs of all nations, and took upon them to pervert the succession of kings. Perseus king of Macedonia, Antiochus king of Syria, and a multitude of smaller kings and states, including all the Gallic parts of Italy, and almost the whole peninsula of Spain, were subjected to the dominion of Rome. Antiochus and several other of the Asiatic princes were permitted to retain a nominal royalty. But they were merely deputed magistrates, effectually deprived of sovereign power, and particularly of their naval force; and after as-

sisting in the reduction of their neighbours, wherein they gratified their resentments without considering that they were thereby accelerating their own destruction, they were stripped of their tolerated shadow of power, and had only the comfort, which, according to the fable, Polyphemus promised to Ulysses, of being the last devoured. Such is a brief history of the Romans for about half a century.

And this description of Roman lust of power and violation of every principle which ought to make one state respect the independence of another, bears a close resemblance to the present political system of Buonaparte.

Commerce seems frequently to have fixed its abode in small states, because freedom has been usually found to flourish in small states more than in large. Small states are more susceptible of a free and democratic form of government; and till the system of delegated power or representation was known, freedom could not well exist in a very populous and extensive country. We have no authentic details of the particular forms of government which prevailed in Tyre and Sidon, the first seats of commerce in the ancient world; yet in the long and obstinate resistance which Tyre opposed to the arms of Alexander, we may discover the spirit of freedom and the energies of a popular government. The merchants of Tyre made a more vigorous resistance to the arms of Alexander than the whole power of Persia. Commerce, by introducing luxury, may be thought to enervate the body and the mind. If by luxury be meant an excess of sensual gratifications, it is not necessarily engendered by commerce; and it will usually be found that commercial habits, by favouring industry, diligence, and parsimony, are far from enfeebling the powers of the body or the mind; and by the increased interest in the national safety which the increase and diffusion of wealth produce, they rather inspire the glow and augment the force of patriotism. Patriotism is in some measure an interested feeling. It does not attach itself merely to the naked and barren soil. It is rather the creation of property; and every individual is most endeared to that spot in which the ties of interest are the most strong, which is most associated with the comforts and conveniences of life, and which is consequently most forcibly identified with the feeling of happiness. The true flame of patriotism will not readily be kindled in the breast of slavery and indigence.

When Sidon, which had for ages been renowned for her commerce, her manufactures, and her arts, was attacked in

the year 351 before the Christian æra by the innumerable hosts of Persia, the merchant citizens, disdaining slavery, resolved to part with their independence only with their lives. Finding themselves unable to repel the invading despot, they set fire to their city, and with their wives and children, perished in the flames. Such was the fate of Sidon, which had for more than one thousand years been the commercial capital of the east, and from the earliest period been celebrated for her manufactures of finelinen, embroidery, tapestry, metals, glass, and other works of elegance and luxury. But commercial habits had not evaporated the courage of the Sidonians, or extinguished their love of liberty and independence. The Phoceans are another memorable instance that commercial pursuits, instead of relaxing, tend to strengthen the love of liberty, and inspire a thirst for high and heroic deeds, such as men who are soldiers by profession have seldom the courage to attempt, or the constancy to execute. Their city was assailed by the army of Cyrus: but the merchant-citizens resolving never to brook the rule of a foreign prince, in the course of one day, which was granted them by the Persian general in order to consider the terms of a surrender, flew to their ships with all the property which they could take on board, and left only their empty city to the enemy. They launched into the Mediterranean, and founded a settlement in Corsica, where they continued their commercial pursuits and breathed the genial air of liberty. In the æra of the Persian invasions, when Athens was most commercial, she was at the same time most animated with the flame of liberty and independence. And at that critical period it was her generous sacrifices, her towering spirit, and her magnanimous exertions, which prevented the other states of Greece from falling under the Persian domination. The peaceful habits of commerce, in which the Carthaginians had been so long engaged till the dread of the Roman domination obliged them to turn their attention to military pursuits, do not appear to have diminished their prowess, or unfitted them for the use of arms. They proved the most formidable enemy with whom the anti-commercial citizens of Rome ever had to contend.

After the destruction of the Roman empire in the west, when all Europe seemed in danger of being converted into a barren desert by the widespread desolation of Goths, Vandals, and Huns, commerce sought and found an asylum in those states where the spark of liberty had not quite expired, and where the civil institutions afforded most security to property. Genoa and Venice were the abode of the ma-

nufacturer and the resort of the merchant. They were rivals in opulence and power; but after the capture of Constantinople by the Turks in the year 1453, the Venetians without a rival supplied the increasing demand for the productions of the east. Their maritime commerce about this time was greater than that of all the rest of Europe taken together. Their ships traded to every port in Europe. Their rich manufactures of silk, cloth of gold and silver, vessels of gold and silver and glass,* were carried to a high degree of perfection. Their government was beneficent, the people numerous, opulent and happy. But the discovery of the passage to India by the Cape of Good Hope, diverted the principal commerce of Venice into another channel, and for a short period the Portuguese enjoyed a high degree of commercial splendour. They formed numerous settlements and factories on the coast of Africa, in the Persian gulph, in Arabia, and in India. But the Portuguese government was too despotic to give that security to property, and to apply that energetic force to the active powers and the enterprising spirit of man, without which commerce soon languishes and decays. The tyranny and cruelty which prevailed in their settlements and factories, at the same time prepared the way for their destruction. In the fifteenth century Spain enjoyed a considerable degree of commerce.

* About ten thousand people were employed in the manufactures of silk and wool at Toledo. In Catalonia, before the union of the kingdoms of Castile and Arragon (an event fatal to the commercial prosperity of that province) many of the towns were filled with industrious and skillful manufacturers in wool, cotton, flax, leather, tin, copper, iron, steel, silver, &c. The ship-carpenters of Barcelona built vessels, not only for their own countrymen, but also for other nations. All these branches of industry, together with the produce of a fertile soil, diligently cultivated, supplied the materials of an extensive commerce with every port of the Mediterranean sea, and also to Portugal, the west coast of France, Flanders, and England. (Schott. Script. Hisp. v. ii. pp. 308, 344. Capmany. Mem. Hist. de Barcelona, passim.) But all the Christians of Spain were surpassed by the Saracens of Granada in the cultivation of their lands, the excellence of their manufactures, particularly those of silk, (which, as already observed, were in a flourishing condition in Almeria before any of the Christian states to the westward of Greece possessed a single silk-worm,) the extent of their commerce, their riches and magnificence. That kingdom was finally subdued in the beginning of January 1492, by Ferdinand, who by the treaty secured to the Saracens the free exercise of their religion with the use of their Mosques, their own laws, and their property

of every kind, including even their arms, except cannon. Ferdinand has generally obtained the character of a wise king: but with submission to the wisdom of those who have given him that character, it may be observed, that he had now an opportunity, by a prudent and conciliatory treatment of his new subjects, to render his kingdom the first manufacturing and commercial country in Europe, and that his conduct was quite the reverse. Urged by bigotry and infatuation, he had already established the horrible tribunal of the inquisition, of itself sufficient to destroy all spirit of industry and enterprize; and, not satisfied with so great a sacrifice of the inherent rights of the human mind on the altar of superstition, he commanded (March 1492) all the Jews in Spain to become Christians, or to leave the kingdom in four months; and 170,000 families, all industrious and valuable members of society, by whom a great part of the trade of the country was conducted, were driven out to enrich other countries with their arts and industry, and as much of their property as they could save. With respect to the Saracens, or Moors, instead of imitating the wise and liberal conduct of the ancestors of those people, who, when they conquered Spain, permitted their Christian subjects to enjoy their religion and laws, or that of the Christian conqueror of Sicily, who gave the Saracen inhabitants the same indulgence, or paying any regard to his own treaty, Ferdinand the Catholic resolved to compel all his new subjects to become Christians. Many of them professed the Christian religion, while they retained their own: but those hypocrites were soon exterminated by the burning zeal of the holy fathers of the inquisition. Others, by far the greater number of them, were either murdered, or plundered and driven out of the country. Most of the exiles took refuge among their brethren on the opposite coast of Africa, and in revenge for the miseries inflicted on them by the Spaniards, resolved to carry on a perpetual predatory war against their oppressors. But their war of just reprisals has been perverted by their descendants into indiscriminate piracy against every nation professing the Christian religion, excepting only those who, by bribes or superior naval power, allure or compel them to respect their flags: and thus it happens, that a private merchant in the United States of America, a country not known to exist when Granada was conquered, is ruined in consequence of that event. By these depopulations, with the subsequent drains to the colonies, by blind and furious bigotry, and the lazy pride introduced by the acquisition of the American mines, Spain from the time of entering upon possession of the greatest opportunities of improvement, has been falling back in civilization, industry, and commerce, while all the other countries in Europe were rapidly advancing:—a memorable and dreadful example of the fatal consequences of persecution for religious opinions.' (See Mariana, Ll. xxv, xxvi, xxvii.)

The revocation of the edict of Nantz by Louis XIV. was almost as fatal to the commerce of France as the establish-
CRIT. REV. Vol. 9. October, 1806. M

ment of the Inquisition was to that of Spain. Commerce requires not only civil but religious liberty for its culture and its growth. The mercantile spirit does not well accord with the sectarian. Merchants trade with people of all nations and religions; and hence they usually imbibe those notions of comprehensive good will, which are so congenial with the true spirit of christianity, and so adverse to the temper and the habits of religious persecution.

During the middle ages the commerce of the north of Europe was almost exclusively confined to what are called the Hanse towns, or a number of cities in the north of Germany, which enjoyed a free constitution of government, and formed together a sort of federal republic of cities for the protection of commerce against the pirates and robbers by whom the sea and land were then so generally infested. These cities rose to a great degree of power, and the Hanse merchants were highly respected, and enjoyed a variety of privileges, particularly in this country. At the commencement of the reformation in religion, vast numbers of persons were driven from Germany, France, and England, who removed their families and their industry to the Seventeen Provinces of the Netherlands, where they found protection in the ancient liberties of the country and the privileges of the cities, which had been respected by a long succession of princes. But when the seven provinces were united under the conduct of the prince of Orange, and the storm of religious persecution raged in the Spanish Netherlands, the merchants, manufacturers and artizans, who cherished the rights of conscience, sought shelter in the new common-wealth, and the trade of Amsterdam increased, while that of Antwerp sunk into decay.

If it be asked why commerce has so much flourished in England since the revolution, why capital has been accumulated, manufactures extended, and all the arts and conveniences of life multiplied to such an astonishing degree, the principal reason is, because, since that period, England has been the favoured domicile of civil and religious liberty. Here justice has been well administered, property secure, and the rights of conscience respected. In the third and fourth volumes of his truly important and valuable work, Mr. Macpherson gives a very instructive, useful, and copious detail of the commerce of Great Britain. We make no extracts, because the limits of our review would not permit us to extract so much as we could wish; and where there is such a mass of curious and interesting matter, selection would be difficult; but we earnestly recommend the perusal of the

whole to our readers; and we can assure them that if they read only for amusement they will be highly entertained; and if for a more important purpose, that it will furnish them with a rich stock of materials which they may convert to many useful ends, and from which they may derive no common advantage by properly digesting in the laboratory of reflection. The statesman and the politician will become wiser by the details, and the moralist and philosopher will contemplate with heartfelt pleasure such an accurate and highly edifying picture of the active powers of industrious and civilized man. We do not criticise the diction of Mr. Macpherson, because he himself disclaims all pretensions to the ornaments of style; his object was to state facts without any artificial embellishments, and his work bears ample testimony to his possession of at least two of the great excellencies of an historical writer; indefatigable research, and uniform veracity. If Mr. Macpherson cannot claim the praise of elegance, he can at least never be charged with obscurity; his narrative is simple and unadorned; his subject did not admit of that language which excites the sensibility and agitates the heart; and in such a work no apology is necessary for the want of oratorical animation.

ART. IV.—*Essays on various Subjects.* By J. Bigland.
2 Vols. 8vo. Longman. 1805.

THE author of these Essays we understand to be one of those few, who by dint of a considerable stock of natural capacity and irresistible industry have fought their way along the rugged road of science, through a host of opposing circumstances inseparable from a confined situation. In cases of this kind, especially where an author makes his first *débat*, criticism herself is inclined to lower her fasces and to favour the scale of her balance. But at present there exists no temptation to partiality of this sort. Mr. B. in his works already published, seems to have earned a respectable portion of public approbation, sufficient at least to keep up his courage, even though the present essays should add but little to his reputation.

There is something vastly attractive in the title of Miscellaneous Essays. The mental, like the corporeal taste, is not a little gratified with the promise of a banquet, where it can take a little of this and a little of that,—‘*Que ça est bon ! ah, goutez ça !*’—But this is not the only motive which actuates the reader to seize with avidity a book of essays. There are

few minds of any turn for observation which have not enjoyed some peculiar advantages towards obtaining clear ideas upon particular subjects, and to which either practical experience or accidental trains of thought have not exhibited some topics in a novel and luminous point of view. All such elucidations, reflections, and discoveries may reasonably be expected to make their appearance in a volume of essays, where the writer is at full liberty to chuse his own subjects, to dwell upon them as long as he likes, and to quit them when he has exonerated his mind, and has said all that he has to say. Hence we expect to find no laboured common-place thoughts, no parade of trifles, no straining to fill up a page, no pumping from an exhausted brain. We look for the 'first sprightly runnings' of the mind, and those we expect to see communicated in the most lively and energetic manner.

How far Mr. B. has satisfied these hopes and expectations which very naturally arise from the title which he has chosen, will be seen by a few extracts from the essays themselves. After having employed his third essay to shew that the only effectual comfort under the pressure of temporal calamities is the conviction that we are under the protection of an all-wise and all-merciful Providence, who certainly can and will direct all for our greatest ultimate good, he proceeds in the fourth to consider the expediency of a national establishment for religion, which, when founded on tolerant and liberal principles, and free from all compulsory measures for the enforcement of conformity, he justly determines to be the surest method of propagating and transmitting the knowledge and practice of Christian morality. He then combats the common objections to such establishments. He shews that the founder of our religion gave all the evidence which (the circumstances of his times considered) he could give of his approbation of a national church, by conforming to the ordinances of the Jewish law. In the case of the United States of America, which are usually pointed to as an existing proof of the possibility of preserving religion without national provisions for the maintenance of any one system, he contends that there are certain peculiar circumstances, which have rendered a national church less indispensable there than in this quarter of the globe: First, because the original colonists were for the most part zealous sectarists, inclined rather to the extreme of fanaticism than to the opposite one of indifference, and consequently, the support of preachers becoming habitual, prescription supplied the place of a national establishment. Again, because in the thinly peopled provinces of North America,

fewer allurements to irreligion and vice present themselves than in the populous countries of Europe.

Soon after, he discusses the question whether dissenters are justified in considering it as an oppression to be obliged to contribute towards the support of the established church, and resolves it in the negative, grounding his decision, we think, on a very firm and broad basis.

‘Dissenters, like others, must live in the crowd of mankind, and transact their affairs not solely with persons of their own sect, but with the promiscuous multitude. It is, consequently, their interest, as well as that of others, that some national system should be established for the general propagation of christianity, in order to render the knowledge of its precepts accessible to every one, and to bring them forward to the attention of those, who would not, of their own accord, make them the subject of their enquiry.’

Mr. B. puts a case of sufficient latitude. If a person reside in Turkey, it is undoubtedly more to his interest that even the Mahometan establishment should be supported, than that no religion whatever should exist among the people, because Mahometanism itself, with all its errors, inculcates some important truths which have a powerful tendency to controul inordinate passions and to promote the peace of society. And if such a one ought to think it no grievance to pay his quota towards an establishment tending, though in so imperfect a degree, to maintain that general security and good faith in which all have so deep a concern, how much more (argues Mr. B.) ought protestant dissenters in a protestant country to contribute with cheerfulness towards the maintenance of a national church, in consideration of its influence on the general morals, notwithstanding he may not perhaps assent to some of its particular doctrines!

The author then proceeds to deprecate the charge of bigotry:

‘No arrogant claim is here made to the right of deciding on the merits of different sects, and denominations of Christians. The task of tracing the intricate maze of religious controversy, and of determining what ought to be the established religion, in any of the countries of Europe, is left to the decision of theologians, who are better qualified for these discussions.’

Nothing in all this is very new or abstruse. But it is something much better—it is plain useful common-sense, directed by a candid and liberal spirit. We think, however, he might have carried his former principles a little farther without invading the province of theologians, and have added

that as the object of religious establishments and the principle on which they are to be defended consists wholly in practical utility, so also should the grounds on which they are framed, be settled solely by a reference to the same, and therefore that opinions should be no farther tied up by them than as such limitation may affect moral conduct. Otherwise an unnecessary obstacle is placed in the way of free discussion, that only human method of advancing religious knowledge.

His fifth essay is on Liberty of Conscience, in which he traces the demon Persecution this first rise, and shews that self-interest and bigotry are combined in his production. 'Interest gave the first impulse, ignorance and bigotry gave continuance to its force and activity.' He then proceeds to consider that intolerant sort of zeal which, though it does not proceed to such lengths as open persecution, yet treads the same path as far as it dates, and produces (as Mr. B. says) a sort of dislike and contempt of those of a different persuasion, strongly tending to extinguish that universal love of all mankind which ought to characterize the professors of Christianity. Mr. B. treats this subject with much good sense, and as it is one which cannot be too often rung in the ears of dogmatists, we shall give an extract from his essay.

'It is worthy of observation, that the great author of our religion does not condemn, with severity, the errors of the Jews. when they were no more than misconceptions, originating in a mistake of the judgment and not in a perverseness of the will. It was only when they led to criminality of conduct, that those errors became the subjects of his animadversion. The Essenes, were a sect among the Jews, whose opinions differed in several respects from the original doctrines of the Mosaical law. They had superadded a number of opinions and practices not enjoined by that institution; but their lives were simple and their manners inoffensive; and we never find them condemned by the Divine Instructor of men. Even the Sadduces, whose religious opinions were the most abhorrent from the doctrines which he came to inculcate, as they neither believed the resurrection of the dead, nor the existence of any future state, but strictly adhering to the letter of the law, limited all their expectation of rewards and punishments to the present life, do not appear to have been condemned by him on that account. He made use of every opportunity to rectify their mistakes; and on their enquiring whose wife the woman should be after the resurrection, who had been successively married to seven husbands, he meekly tells them that, "in the resurrection, they neither marry, nor are given in marriage, but are as the angels." He corrects their errors, but he corrects them without any acrimony or reproach. On the contrary, he denounces on every occasion, a woe against the Scribes and Pharisees. These, how-

ever, were the most orthodox teachers of the Jewish religion ; and he himself gives a sanction to their preaching, in saying, " the Scribes and Pharisees sit in Moses' seat, whatever, therefore, they bid you observe, that observe and do." They had superadded a number of minutiae to the law of Moses, and pretended to preach and practice its doctrines and precepts with the most rigorous punctuality. Christ does not impeach their orthodoxy, but he most decidedly reprobates their conduct, which was in the highest degree hypocritical and immoral. They imagined, by their scrupulous adherence to the law, with the addition of a multiplicity of supernumerary duties, to counterbalance their pride, their avarice and extortion. This was what the Redeemer of mankind reprobated on every occasion, and in the strongest terms. He does not condemn their punctilious formalities, or their traditional doctrines, as speculative theories, but as they served for a cloak to their vices. He does not denounce a woe against them because they held this or that speculative opinion, but " Woe," says he, " unto you Scribes and Pharisees, hypocrites, because you say and do not." Opinions considered merely as abstract theories existing in the mind, he seems to have looked on with indifference, but denounces the vengeance of his heavenly father against injustice, oppression, and every kind of vice and immorality, furnishing to his followers a lesson which all ought to imitate.

The eighth essay discusses the question of Public and Private Education ; of which Mr. B. gives a decided preference to the latter. Perhaps this is the weakest part of his work. He contends that there is more scope for emulation and for acquiring a knowledge of mankind under private than under public tuition. These are hardy assertions, in which, we fear, his arguments will not help him out. Thus far, however, we agree with him, that boys are often sent to a large school too soon, and that parents are not sufficiently careful to provide them with private instructions during the long recesses at home. Public education assisted by private superintendence is in general the plan which approaches nearest to perfection. In particular cases, as where there exists a timid reserve of disposition, or a morbid imbecility of understanding, or where instruction has been from any cause suspended to a late period, private tuition may be preferable. But in common instances, we must give our suffrage to public education for boys.

The ninth essay is upon the subject of a National Establishment of Education for the lower Ranks of Society.

' Reasoning from the analogies of experience, and from all the observations that can be made on the influence of early impressions on the human mind, we are naturally led to conclude that a system of national education, well planned, and well conducted on the

liberal principles of general christianity, such as would inspire sentiments of religion, morality, loyalty and patriotism, and setting aside all bigoted attachments to opinions, give admission to all sects and denominations, could not fail of being productive of all the benefits the most sanguine speculator could expect.'

The author then gives a rough estimate of the expences of such a plan, and concludes as follows :

'Every age and almost every year, produces something new. Schemes of public and private utility are daily formed, and new expedients discovered for the amelioration of human circumstances. The age of ambition and conquest may pass away, and the halcyon days of Europe arrive, when the instruction of the people, and the general improvement of the human mind, will be esteemed a more glorious project than the usurpation of thrones, and the spoliations of kingdoms. If the expectation of the millenium should ever be realized, this will undoubtedly be one of the distinguishing characteristics of that happy period, of which imagination delineates so grand and so fascinating a picture.'

Mr. B. is rather hasty in his assertion that in no country of Europe any system of this kind has been attempted. In Scotland parochial schools have been long established by government (see an account of them in the *Life of Burns*): but unfortunately the salaries appointed for the teachers are by the variable value of money fallen so much below the original intention, that those who send their children are obliged to add a small stipend to induce a man of any respectability to undertake the office. Yet even so they have had a beneficial effect in diffusing that orderly behaviour and those habits of sobriety and conscientiousness, for which the Scottish poor are so remarkable. Mr. B.'s ideas coincide exactly with our own. Yet we know some who think it a hazardous project to enlighten the poor, and attribute the turbulent effects of Paine's works in a great measure to the degree of scholarship which the lower ranks possess. But this is an erroneous conclusion: it was the influence and authority, which those few who could read and expound and enforce his seditious reasonings, obtained over their uninstructed neighbours, which produced the mischief. Had all been able to read, no one would have set himself up above the rest as an expositor, as was the case in every little country ale-house. Ignorance is at once credulous and obstinate: it is easily impelled, and stopped with difficulty. Hence it is, the partial, not the general, ability to read, which has produced the evil. It will ever be to the interest of a well-ordered and well-administered government to have an

enlightened populace; and, impressed with this conviction, we heartily concur in Mr. B.'s wishes that something of the kind could be done. As a supplement to his plan, we would propose the establishment of small parish-libraries for the use of the poor, the books to be chosen by the minister or other fit person.

Many essays in the first volume are employed in combating popular superstitions, omens, ghosts, sorceries, &c. to which schiomachy we have only to object, that they who read Mr. B.'s volumes will probably be among the number of those least infected with a credulity of this sort. In fact superstition in all its shapes is but the offspring of ignorance. Give but a general expansion to the minds of the lower orders, and these shades and spectres will vanish 'into thin air.'

In an essay on Friendship, Mr. B. controverts the sentimental and romantic notions of perfect friendship, and defends the prudential maxim, attributed to Bias, of conducting ourselves toward our friends as if they were one day to be our enemies. Undoubtedly there are, in the most intimate alliances, certain limits to confidence which good sense will not transgress. But, considering on which side human nature is most liable to err, we think it is rather the moralist's office to preach up generosity and openness than a cunning and cautious reserve. There is little fear that the world will be too blindly profuse of their secrets. At any rate the precept is worded in a very repulsive manner, and we much prefer the maxim substituted for it by Lælius in Cicero's famous dialogue, namely, 'contract your friendships with such discretion, that you may never be exposed to the danger of having your friends converted into enemies.'

'The essay on a town and country life (says Mr. B. in his preface) was designed for the two-fold purpose of rectifying the notions of those who, being totally unacquainted with the latter, form an ideal picture of it from illusory representation; and of ridiculing, and, if possible, eradicating that general propensity to scandal ever observable where social intercourse is contracted and the mind but slightly cultivated.'

The latter is certainly an epidemical vice worthy of correction; but the former error seems not a very common one in modern days, and, were it common, not a very mischievous one. Mr. B. tells a long tale, constructed apparently on the plan of *Rasselas*, of two young persons who had formed romantic notions of the innocence and felicity of a country life, who after some peregrinations find nothing but

envy and scandal in the middle classes, and distressful indigence in the lower. For our own part we candidly confess we left them on the road. As to the grand question, after having pro-and-conn'd it sufficiently, put the salubrity of the air into one balance, and the advantage of medical assistance into the other, &c. &c. Mr. B. is at last driven to the obvious conclusion that nothing can be concluded, and that 'there is no disputing about tastes.'

The essay on Exercise descends to some tedious trivialities of a similar nature. Thus we are gravely informed that

'The danger arising from exposure to wet and cold is very small, when a person is employed in voluntary exercise, which does not prevent him from returning home when he pleases, nor from continuing in warmth by rapid motion until he can reach his own fire-side, and put on dry cloaths, &c.'

A word or two remains to be said on the general character of these Essays. Mr. B. certainly does not possess the art of diversifying his subjects in that elegant and amusing manner which our eminent essayists have so happily attained. In an essay we look for some interchange of sprightliness and wit—we expect 'to steer from grave to gay, from lively to severe.' But with Mr. B. all is formal and serious, and (what is worse) this stiffness and parade is occasionally employed on the most trifling subjects. Old obvious truths are introduced in starch and buckram. Nor can we say with respect to the style in which these truisms are delivered, that they are 'what oft was thought, but ne'er so well express.' His diction is not light, terse, or elegant; and he is too fond of what may be called *fine words*, words with which a great moral writer, whose energy of thought reconciles us to any expression, has *tumified* and *ampullized* our language, but which, when used by ordinary writers on common topics, give them an air of 'strut and fury, signifying nothing.'

Such are the faults which we have to find. Still much remains behind that is valuable, and we do not hesitate to say that Mr. B.'s Essays shew much good sense, candour, and liberality.

ART. V.—*The Belgian Traveller; or, a Tour through Holland, France, and Switzerland, during the Years 1804 and 1805, in a Series of Letters from a Nobleman to a Minister of State. Edited by the Author of the Revolutionary Plutarch, &c. In 4 Vols. 8vo. Egerton. 1806.*

THAT revolutions are most commonly productive of greater

mischiefs than those which they were intended to remedy, and that the French revolution, above all others, has given birth to enormities at which nature shudders, and to monsters which find no parallel in the annals of the world, is a truth, for the conviction of which mankind did not require the numerous defamatory productions of the present writer. His *Secret History of St. Cloud*, his *Revolutionary Plutarch*, and his *Female Revolutionary Plutarch*, &c. were perused with eagerness. An English public is easily duped, and most easily by that which tends to sooth its national vanity, or to depreciate its natural enemy and rival. The singular novelty of the above publications, the notoriety of the characters whose private as well as public conduct was so minutely delineated, could not fail of exciting a high degree of interest even in those who were least disposed to credulity; and the hatred entertained against the French nation by the mass of the English people, prevented them from analysing their component parts, and separating the dross of glaring and palpable falsehood from the numerous truths which they unquestionably contain. Success is a powerful stimulus; and in this, his fifth publication, our author completely 'outdoes all his late outdoings,' and thinking doubtless 'that increase of appetite does grow by what it feeds on,' seems determined to set credulity itself at defiance. But a profusion even of sweets will at length offend; still more speedily will never-ending repetitions of murder, and rape, and fraud, and suicide, and blood, disgust those readers whose sensibility and indignation might have been at first not unpleasingly excited, as the sufferings of meritorious innocence or the triumphant impunity of atrocious vice passed in review before them. A great proportion of the present work will be rejected with contempt even by those whose judgment is the least discriminating, and whose credulity the most rapacious. For what individual does not feel his own common sense insulted, when he reads the following impudent relation, and is invited to believe that they are the private and public sentiments of the first minister and favourite of Buonaparte? Is this the passage for which (as he has carefully published in all the newspapers for the information of those who choose to believe it) the author has been proscribed in France, and the perusal of this formidable publication prohibited in the dominions of his French Imperial majesty? and is he so weak as to believe that the unfortunate princes of the house of Bourbon will draw encouragement from such an old wife's tale?

‘Several friends of Talleyrand had, since my arrival here, hinted that he desired to see me, and offered to introduce me to his acquaintance. I have, however, from various motives, hesitated to converse with a man, who never had any principles of his own, but who acted according to circumstances, was a traitor with La Fayette, a jacobin with Brissot, a friend of equality with Robespierre, a republican with the directory, and a slave under Buonaparte. But yesterday his cousin, prince de Chalais, called upon me, and pressed me much to come and dine with him to-day, and to meet the political luminary of the nineteenth century.

‘During the dinner nothing particular occurred, except that Talleyrand paid some compliments to the consistency and constancy of the adherents of the house of Bourbon, whose misfortunes, as a *citizen of the world*, he *sincerely* lamented. When coffee and liqueurs had been served up, he said to me: “in my cousin’s library there are some curious books I want to show you, as you pass here for a kind of savans, will you walk up stairs with me?”

‘When in the library he said: “you have now been here near three months, and though a friend of mine, Baron du M—— invited you to call upon me, the first week after your arrival, I have not yet had the pleasure to see you; and had it not been for the complacency of my cousin, you would have gone away without affording me what I so much desired, a moment’s conversation with you.” When I assured him that I was equally flattered and honoured by the condescension of such an eminent statesman; he replied, “well, then, I will speak to you frankly, and without disguise; nothing caring about whether what I tell you here shall remain behind us in this room or go abroad.”

“From my agents,” said Talleyrand, “I knew who you were and your business here, before you left Holland. You are sent here by Count de ——, the minister of Louis XVIII. to discover the spirit of the country; of Buonaparte’s civil functionaries, as well as of his military commanders.” Without waiting for a reply, he continued: “Tell me sincerely, what opinion has that unfortunate prince of me, of my patriotism, and of my principles?” Upon my assurance that I had not seen Louis XVIII. for seven years, or any of his ministers, since 1799, he said rather abruptly, “but you correspond with them. You received a letter two days ago from Count de ——, which I might have stopped; can you deny it?” I told him I had several correspondents, and could not exactly recollect who wrote to me; but the only thing I could assert was, that my letters never had any political speculations in them. “Then,” said he, “my copyist has misinformed me. Here is the copy of your letter. In it you are not only questioned about France as it is, but asked to penetrate into futurity, and to discover what it is to become hereafter at the death of the Emperor.”—When I declared that I did not remember ever to have received such a letter, he interrupted me in saying; “let us converse with sincerity, and without artifice. You have received such a letter, and in the postscript was the following

question : " can Talleyrand, as a man of rank and talents, who has no great crimes to reproach himself with, be sincerely attached to a government of ill-bred upstarts, of middling capacity, accused and guilty of enormities ?"—" If such a question had been made me, tell me," said I, " what answer should I have given ?" " You might have said, that I am always a gentleman in sentiments as well as by birth, that I love my country and its glory above every thing ; that the prince whom I judged capable and willing to promote it, whether a Louis XVIII. Louis XIX. or a Napoleon the first, should always find in me an obedient servant and a firm adherent. That during the whole period of the revolution, I never was the adherent of any particular faction, but spoke and wrote for every party, that I supposed inclined like myself. I will lay my whole political life open to the scrutiny even of my most inveterate enemies, and I will defy them to discover any where the partisan, while every act of mine proves the true patriot. Had fortune placed Louis XVIII. upon the throne now occupied by Napoleon the first, he should have found in me the same faithful, and I dare say, *disinterested* servant, as long as I had observed that he was sincerely bent to promote the grandeur and happiness of my country. Even, should I have the misfortune to survive the present sovereign of France, Louis XVIII. from the opinion I have formed recently of his liberality and patriotism, may count upon my humble services, adherence, and attachment : because with all the men of any historical or practical information, I am convinced, that the first Buonaparte upon the throne of France, will also be the last, and that with Napoleon the first, the Buonaparte dynasty will descend into its original and native obscurity. All Frenchmen who wish for the splendour and tranquillity of their country, and who have no interest or inclination to see the renewal of the disasters France has experienced since the revolution, must desire a Bourbon for a successor of Buonaparte. The French monarchy is now established upon a more firm foundation than it has been since the middle part of the reign of Louis XIV: but it requires also great firmness of character in its sovereign to prevent factions from undermining a throne erected upon the ruins of their power."

" I asked him whether I could write to that friend, whom he supposed my correspondent, the particulars of our conversation. " You are at full liberty," replied Talleyrand, " to communicate to him sentiments which I have not concealed even from the emperor of the French, who esteems me for my frankness, though he disapproves of my views beyond his reign ; he always believes that the fortune that has elevated him in such an unexampled manner, will also make him the chief of a new dynasty, and support the supremacy of his family after his death."

" I have heard from other persons, that Talleyrand really has more than once advised Buonaparte, not to look beyond the grave, for the continuance of his authority, and that he has more than once been publicly in Madame Buonaparte's drawing-room, rebuked for

this his opinion. "Should a Bourbon ever master my throne," said Buonaparte, "he will not spare you more than my relatives; he will hang you with every other counsellor, minister, general or other public functionary, who have been my servants, or avowed themselves my subjects." "Sire!" answered Talleyrand, "should he act so imprudently, he will strangle his own grandeur in its cradle. Misfortunes must have made the Bourbons wiser than to begin with hanging before they are safely reigning. If they are prudent and patriotic, they will entirely forget the interregnum, and every thing that has occurred during it, from the 10th of August 1792, to the day of their restoration."

We should no otherwise have filled our pages with the above absurdity, than as it displays at once, in a manner the most decisive, the character of the present work, and the degree of credibility which is to be attached to it. The author's pleading guilty, as he does in his introduction, to the charge of want of moderation, is an insufficient apology for a publication like this, and his defence of his intemperance is poor and trifling.

While we are on the subject of Talleyrand we must not forget to observe that this work is dedicated to Mr. Windham, and we give the author some credit for the ingenuity of his flattery in the following passage, with which the dedication commences :

'Had the first war of loyalty against rebellion been conducted according to those liberal notions, which your patriotic mind suggested, and your eminent talents elucidated, I am persuaded the world would long ago have been delivered from that revolutionary monster, now threatening to devour all legitimate sovereignty, all ancient distinctions, all hereditary property, all social morality, and all political honesty. Louis XVIII. would then have been swaying over millions, and Napoleon the first commanded a battalion; the continent would then have been free, and the independence of Great Britain not menaced. Nations would then have found their safety, their blessing in peace, and their rulers been revered as fathers, not dreaded as tyrants, or despised as criminals.—These sentiments are not mine only, but those of an unfortunately too competent judge; a man, who, during his residence in England, had opportunity to study public characters, and to discern private merit; and who since, when directing the foreign transactions of revolutionary France, has by his able counsels in the cabinet, as much influenced the destiny of states, as French warriors have done by their victorious achievements in the field. I know that during the last war he apprehended your ascendancy more than that of any other statesman; even in the presence of representatives of continental sovereigns he more than once expressed himself accordingly.'

The travels of which an account is here given, and which

consist not only of a tour through Flanders, as the title page should seem to demonstrate, but also through the greatest parts of Holland, France, and Switzerland, were not undertaken by the writer, or, as he more modestly styles himself, the editor of these volumes. It would not indeed be very hazardous to assert that they were not undertaken at all, for the following history which we find in the introduction, bears internal evidence of utter falsehood :

‘The many contradictory reports circulated by Buonaparte’s emissaries, or disseminated by ignorant and malignant travellers, concerning the present situation and the public spirit of the people of Holland, France and Switzerland, induced a continental sovereign to order one of his ministers of state, in the latter part of 1803, to engage some judicious and well informed person to undertake a journey into these countries.

‘The minister, with the approbation of his prince, fixed upon a Brabant nobleman, as eminent for his talents as for his birth, who had more than once formerly travelled over the same ground ; whose relatives possessed rank and wealth, and whose friends were powerful ; who was well recommended from abroad ; and who had protectors at home, to support him in case of any unforeseen occurrences, resulting in consequence of the active and oppressive suspicion of the French government.

‘The editor has been honoured with a communication of the correspondence of this nobleman with the minister of state, and its contents form these volumes. They carry with them internal evidence of intrinsic worth, as well as of unfettered truth ; and evince, that a person, to whom ministers opened their cabinets, and whom the great admitted to their familiar society, could be no ordinary traveller. When the statesmen, the warrior, the placeman, and the courtier unbosom themselves to any one they love or esteem, and their sentiments, and even their expressions, as near as possible are preserved and related ; they certainly convey the most genuine picture of the state, and of its affairs ; and in describing faithfully the present, announce to nations what they are to expect, to hope, or to fear for the future.’

To point out and enlarge upon the entire improbability of such a tale, would, we presume, be superfluous, and similar improbabilities occur in almost every page. This Brabant nobleman, this man of straw, does not give any account of the countries and places through which he passed ; such indeed is not professed to have been the object of his expedition ; the four volumes are one continued catalogue of profligacy and crime ; and even these details, from the insignificance and obscurity of the characters to which they belong, would, even if they might lay claim to greater credit, fail of that interest which is raised by the annals of titled

and illustrious villainy. The only chapter which we have perused without disgust is one, which, from the well-known virtue and valour of the once happy inhabitants of Switzerland, the mind dwells upon with satisfaction, and has little difficulty in believing to be true. After extracting it therefore for the amusement of our readers, we shall dismiss these volumes and their fortunate author, hoping that he will now rest from his labours, satisfied with the contributions he has already exacted from the curiosity of a credulous public.

‘The young Swiss lady mentioned in my last, is the daughter of a late senator of what was formerly called the French faction, and who on the day he was certain that Frenchmen would annihilate the independence of his country, punished himself for what he called, in his will, high treason against civil society, by blowing out his brains. His sole daughter was mourning over the corpse of her father, when her lover, the son of another senator, informed her of his resolution of dying a freeman, by enlisting among that sacred and patriotic corps of eight hundred youths, who voluntarily renounced existence, when they had no longer a country. He was then already on the advanced post, four leagues from Berne, and told her that probably before the letter had reached its address he should be a corpse.

‘Overwhelmed thus with grief and horror, she was visited by four other young ladies, like herself, mourning the approaching catastrophe, that would deprive them of their lovers, but who proposed to her not to cry, or pass their time in unavailing lamentations, but to share the patriotic laurels and cypresses of those so justly worthy of their affection. She did not hesitate a moment to accompany them, but before they arrived near the field of battle their number was increased to sixty, and would have been six hundred, had not parental authority interfered. They had not discovered the post selected by their heroic lovers before the battle began. Observing a battery at a distance, the destructive fire of which hewed down whole ranks of their countrymen, they stormed it, and with the loss of twenty-two among them, carried it, disarmed the French, but not knowing how to point, or even how to load a cannon, their valour did no other service than to prevent their friends from suffering by its fire. A battalion of grenadiers assailed them in their turn, and offered them quarter on restoring the cannon; to this proposal they answered by the firelocks taken from the French gunners. They were then all cut and maimed, and left for dead upon the field of battle. Two of the young girls, who, with her, survived the carnage of that day, reside in her house, and are supported by her private fortune. One of them has lost an arm, and the other a leg; and though they, as well as herself, have been courted and asked in marriage, they have declined all offers, because, to use her own words, “angels alone are worthy to replace, as lovers, such genuine patriots.”

* She related to me the interesting manner in which those noble youths prepared the sacrifice of their lives upon the altar of their country. The fathers of most of them were senators, or members of the government of the state. When a report was spread in this city that the French general, Brune, by his treachery, had rendered all resistance to save Helvetic liberty unavailing, a deputation of them waited upon their parents to know whether their country was in danger, and whether no human efforts could preserve it. The answer brought them gave no hopes of escaping from the pestilential embraces of the French revolutionists, but in death. They then marched out from this city in a body, without seeing any of their relatives and friends. Arrived near the place where it had been determined to oppose the progress of the French, their first business was to write letters of eternal adieu to all those whom nature, or affection, made dear to them, and to dispose of their property or valuables by will. Having thus bid adieu to all earthly cares, they invited the pastor of the parish to preach their funeral sermon, after having administered them the sacrament, and conferred on them his prayers and blessings. He at first tried to dissuade them from spilling, at once, so much noble blood, but their resignation and firmness, their heroism and enthusiasm, caught his own patriotic bosom. He sent for his two sons, who served in a corps of the militia encamped in the vicinity; admonished them not to be behind hand with such models before their eyes, and told them that he himself, though past three score, would share the glory of such patriotic martyrdom. It is unnecessary to say, that his sons did not live to be orphans, nor the parent to mourn the loss of his children. The pastor placed himself in the rank between his two sons. His presence electrified the whole corps, and of five hundred militia men all were after prodigies of valour, either slain or wounded.

‘I do not remember, in the annals of history, to have read of a scene so moving as this must have been. To hear a virtuous divine pronouncing his own as well as the funeral service of eight hundred individuals, in the vigour of health and youth, and who all, within some hours, would renounce parents, mistresses, riches and pleasures; would break all those ties that generally attach man to life, and prefer certain destruction to a still uncertain bondage, is singular, extraordinary, and interesting. It borders more upon romance than it resembles historical facts, and cannot, therefore, when so many witnesses are still alive, that may affirm its reality, be too often mentioned or related. In our days examples of pure patriotism are so rare, that this almost appears incredible or supernatural. What might not have been done for the restoration of order in Europe, with a nation that has produced such patriots and such heroes! And what might not yet be done for the delivery of mankind from the monsters of the French revolution and its rulers, if wisdom and generosity directed the councils of lawful princes, and honoured and rewarded actions which, in proportion as they are rare, are to be acknowledged as more valuable?’

ART. VI.—*Observations on Cancer, connected with Histories of the Disease. By Everard Home, Esq. F. R. S. London. 8vo. Nicol. 1806.*

BEFORE entering upon the history of cancer in general, Mr. Home has related a number of particular examples of the disease, affecting different parts, and attended by different circumstances. This is certainly the proper method of making us acquainted with all the modifications of this dreadful malady; though unhappily, from the little progress that has been made towards the cure, we fear either that the most intimate familiarity with the obvious appearances of the disease will never lead us to the knowledge of its proper treatment, or (which we rather hope) that there are some circumstances either local or constitutional that have hitherto escaped the sagacity of observers. If Mr. Home has not been able to add any thing material towards supplying the greatest *desideratum* in surgery, the work before us evinces that it is not for want of making the best use of the opportunities, which his high professional situation presents to him.

We must first notice the cases which form the introductory part of the work, and which indeed make the principal bulk of the volume. Two are given as examples of cancer, the origin of which was ascertained. The first is a case of cancer of the penis; after recovery from a very severe accident a pimple was discovered on the glans, which after six months began to ulcerate and become cancerous. This case is given at great length, but we find nothing very particular in the history; students, however, will find in it an excellent detail of the progress of the disease, and of the appearances after death. Tumours were found even in the chest, which resembled in their internal texture the diseased glands in the loins; a fact, which to us makes it probable that the whole lymphatic system is diseased in the cancerous habit. Mr. Home, however, has not drawn this inference from it. The second is a history of a cancerous tumour of the foot, originating, Mr. Home says, from the pressure of tight shoes. On both these cases we may observe that the accidents, to which they are attributed, may have been no more than the occasions on which they were discovered. Mr. Hey has remarked that the prepuce is more contracted than is natural in those persons, who are afterwards the subjects of cancer of those parts; a circumstance which indicates a strong disposition to the disease in the primordial structure of the body, and which inclines us strongly to the opinion, that these accidents had no other effect, than to call the atten-

tion of the patients to the first visible marks of the disease, and very probably to accelerate its progress.

Six cases are next given of tumours which were indolent in their origin, some of which afterwards became, and others it was suspected would have become true cancers. Three of these were new substances formed in the mamma, which were removed by excision: they were hard solid tumours, contained in an investing membrane. Two others, which were judged to be of the same nature, produced the symptoms of cancer, of which the patients died. We cannot say, however, that we are at all convinced that the successful cases were truly of a cancerous nature.

The third chapter contains a number of cases of cancer of the breast, attended with different circumstances, and it illustrates the great variety of symptoms, which is to be met with in this disease. We shall select the following observations, which throw much light on the generation of the fungated sore:

'In the act of operation (for the removal of a tumour) it was found, that the tumour had attached itself to the pectoral muscle, and therefore a portion of the muscle was removed along with it, and no part was left that had undergone any alteration in structure from disease. Every thing went on well, and the wound was completely healed in about three weeks. In six months time, there was a fullness and hardness in the pectoral muscle, under the cicatrix; and in this part there was occasionally pain. In a twelvemonth the tumour had become prominent, putting the skin over it on the stretch, and the pain so severe as to be intolerable. It daily increased; and upon the patient's being seized with a vomiting, there was a discoloration on the lower part of it, so that the retching had burst some of the smaller vessels in it. Nothing gave relief, either used internally or externally. In about a fortnight the skin gave way, a fungous excrescence shot out, mixed with coagulated blood, from parts of it giving way. This was so loose in its texture, as to admit its being removed, which was done by the person who then attended. This fungous excrescence, resembling dark coagulated blood, daily increased, having a very small proportion of animal powers, and a very rapid growth; and in about three weeks from the time of its formation, the patient was relieved by death, from the torturing sufferings of the disease.

'In this case, the operation having been performed after the contamination had reached the pectoral muscle, and long before it had produced any visible effects, it shews very distinctly the different appearances the same disease puts on in the mamma, in the first instance, and in the pectoral muscle, in the second; or, in other words, it explains the fungated sore and the cancer, to be the effects of the same disease, only varying according to the structure of the parts which are attacked.'

A great quantity of valuable matter is contained in this chapter, of which we must content ourselves with giving a very brief account. One example is given of the formation of a tumour, which required extirpation at the age of 27, occasioned by a blow received at the age of 15. An instance is next related where the patient lived nine years after the first operation, though the disease was uniformly progressive during the whole time, and the patient submitted to successive operations, as different parts became contaminated; and even in this case Mr. Home conceives that the operations shortened the life of the sufferer. The poison does not always take its course through the glands of the axilla: sometimes those which are situated under the clavicle are the only glands contaminated, and in one rare example the glands situated near the sternum were affected, and no others. When the poison takes this course, it may be conveyed to the lymphatic glands of the lungs, and the respiration will become disordered from this cause. The œdematous swelling of the arm, from the obstructed condition of the glands of the axilla, is not an uncommon occurrence: but a case is given of another kind of swelling which is more rare. After the extirpation of a cancerous tumour, the patient was attacked with a pain in the neck, extending up to the head behind the ear. The pain descended first to the shoulder, and then to the upper part of the arm, which began to swell as low as the joint of the elbow; the swelling being not of the œdematous kind, but rather firm and brawny, so that the arm felt to herself stiff and tight. Other cases are likewise related, by consulting which the student may become acquainted with nearly all the forms of cancer, in the part which it most commonly occupies. Mr. Home has drawn from his experience the following important practical conclusion: that when the local disease has acquired the power of contamination, it is too late to hope for success from an extirpation of the parts; and that under these circumstances the operation often increases the rapidity of the symptoms and accelerates death.

A chapter is next given on the hydatid of the breast, and three others to illustrate the symptoms of cancer in the tongue, in the testicle, and in the rectum. Mr. Home afterwards proceeds to lay down the inferences he thinks deducible from the facts he has related. In performing this task, we cannot say that we feel satisfied either with regard to the novelty, the importance, or the correctness of the principles he has advanced. From Mr. Hunter, he says, he received his ideas with respect to the contamination of the disease; but

that the cancerous poison has a contaminating power, has been an idea prevalent at all times, though even at present we by no means regard it as correctly or distinctly proved, nor have we gained from Mr. H.'s work any information whatever upon this contaminating power, or the laws to which the agency of this poison is submitted. That common indolent tumours may become cancerous, Mr. Home fancies to be an idea of his own. We can find nothing like a proof of the truth of it in the facts here advanced; and we are little disposed to admit it upon slight evidence, since the practice it tends to encourage is an evil, nearly as great as the mischief it is intended to prevent.

The only principles which Mr. H. ventures to bring forward at present are two; 1st, that cancer is a disease, which is local in its origin; and 2dly, that it is not a disease, which immediately takes place in a healthy part of the body, but one for the production of which it is necessary that the part should have undergone some previous change connected with disease. The first of these propositions is either frivolous or inadmissible; frivolous, if it means no more than that what it seems to assert; inadmissible, if it means (as we presume it does) that the removal of the part at any time whatever will certainly prevent the recurrence of the disease. Not a single fact here adduced warrants this conclusion; and to establish it requires an accumulation of impartial and unexceptionable evidence. To the second proposition we do not object; but must remark that the previous morbid change may be induced by internal causes as well as external irritation; and we fear therefore that it leads to no useful practical conclusion. And when Mr. Home illustrates his position by the well known example of tumours, which have continued indolent for years without producing any symptoms, and after being irritated by accidental violence, (and he should have added, often without such irritation) have assumed a new disposition and become cancerous, he seems to us to renounce all pretensions to originality of thought, and all claims even to the appearance of discovery. The question has been often discussed, and we do not find any materials in this work to enable us to resolve it decisively: and as Mr. Hunter thought this conversion of one disease into another impossible, and as Mr. Pearson (no mean authority on this subject) has expressed the same opinion, Mr. H. will surely not pretend that it is to be esteemed an every day occurrence.

Mr. Home seems confident that there is a stage in which every tumour that can lead to the formation of the cancerous

poison might either be dispersed by topical applications, or extirpated without any hazard of the recurrence of the disease. By the use of certain external remedies 'many tumours in the breast have been dispersed, and the medical person, who directed the application, has acquired the reputation of having cured a cancer; and I am led to believe, that he has indeed done the next thing to it, that he has prevented a cancer being formed at all.' Here again we cannot but complain of assertions, unsupported by a tittle of evidence. Our own experience has led us to form conclusions directly the reverse. Without pronouncing it impossible for a tumour to change its disposition, we believe that most commonly a cancerous tumour is from the very beginning, of a specific nature, that no external applications have the power of dispersing it; and that, though the extirpation of it is often a justifiable attempt, the ultimate success of the operation undertaken under the most favourable circumstances is extremely precarious.

Included in these observations we find an anatomical description of cancerous tumours in different stages of their progress, which is more full and satisfactory than can be found in any preceding work. The two remaining chapters are employed in discussing the question of the advantages and disadvantages of the different modes employed for the extirpation of cancer; and in describing the operations in the different parts of the body, where extirpation is requisite and practicable. It is needless for us to say that these directions are the best which the improved condition of modern surgery can supply.

Mr. Home has conferred no small obligation on the public by putting them in possession of a valuable collection of facts well arranged, and apparently related with the greatest candour and fidelity. If we do not think so highly of the inferences which he has drawn from them, much allowance should be made for the refractory and intractable nature of the subject. Much of our knowledge of the nature of diseases is derived from methods of treatment which have been found most successful, and a careful consideration of the *juvantia* and *ludentia*. It is no wonder then that the most experienced observation and the most penetrating judgment should be bewildered in the investigation of a hopeless malady, to the cure of which the skill of surgery and the science of medicine have proved equally inadequate.

ART. VII.—*Historical Fragments of the Mogul Empire, of the Morattoes, and of the English Concerns in Indostan from the Year 1659; Origin of the English Establishment and of the Company's Trade at Broach and Surat; and a general Idea of the Government and People of Indostan.* By Robert Orme, Esq. F. A. S. To which is prefixed, an Account of the Life and Writings of the Author. 4to. Wingrave. 1805.

MR. Orme is well known to the public by his History of the Military Transactions of the British Nation in Indostan. As an historian, he possesses considerable merit; his narratives are clear and forcible, without any turgidity or redundances of diction. The historical fragments of the Mogul empire, which occupy the first place in this volume, contain a portion of the reign of Aurunzeb from 1659 to the capture and execution of Sambagi, the son and successor of the famous adventurer Sevagi, in 1689. The power of the Monguls, which commenced in 1518, was not extended over the Decan or southern parts of Indostan till the time of Aurunzeb, when the whole peninsula, a few mountainous tracts excepted, was subjected and rendered tributary to the throne of Delhi. Aurunzeb died in 1707, in his ninetyeth year. He paved his way to the throne by the imprisonment of his father and the destruction of his three brothers with six of their sons. His ambition, which extended to the entire conquest of the whole peninsula of Indostan, was for a time greatly impeded by the enterprising genius of Sevagi, who from a private station became the founder of the present nation of the Mahrattahs, who, in a later period, took ample vengeance on the successors of Aurunzeb. Sevagi was in the service of the king of Visiapour; but, suspected of harbouring ambitious designs against his master, he anticipated the death which awaited him by retiring with the troops under his command to the sea-coast, where he got possession of several fortresses. The reputation of his abilities soon caused him to be joined by a number of followers. The king of Visiapour made several fruitless attempts to reduce him to subjection. As enterprising as he was politic, and as subtle as he was brave, he soon foresaw the projects and prevented the attempts of his enemies. By the dexterity of his stratagems or the rapidity of his motions, he was sure to take them by surprise. When they were indulging in security, he was always ready for the attack; and when they thought him engaged at a distance, he was perhaps actually present in disguise in their cities or their camps, examining their

position, scrutinizing their force, and noting their means of defence and the possessors of their wealth. No attempts, however immoral or unjust, were left unpractised when they offered a prospect of success; and, like most of his countrymen, he considered poison and assassination among the legitimate means of war. But though he excelled in craft and the darkest wiles, yet when a favourable opportunity occurred, he could manifest the most intrepid daring. To the most insidious art he joined the most heroic qualities; and, such was the inventive fertility of his brain, that he never seemed to want resources in the most critical situations. Aurunzeb for a time favoured his designs, and hoped to render him subservient to his own views by destroying the king of Visiapour. But he soon found that the ambition of Sevagi was equal to his own; and that he was seeking to establish a power independent on that of the Mongul. A long and desultory war now ensued between Sevagi and the Mongul, which was prosecuted at intervals, and with various success, for the space of nineteen years, till the former died in 1680 of an inflammation in his lungs, and in the 52d year of his age. His funeral obsequies were accompanied with the conflagration of his attendants, his animals, and wives. Sevagi was at one period of his life enticed to the court of Delhi under the solemn assurance of protection from Aurunzeb himself. He entered the city with a considerable retinue, but left orders with the officers of his army not to obey any letters from him unless they were confirmed by the verbal messages of some of his servants who enjoyed his confidence. Aurunzeb was preparing for his destruction, but the high Omrahs of his court exclaimed against the treachery. Sevagi was apprized of the design, letters were sent to his officers, but with messages opposite to the letters. Relays of the fleetest horses were ordered to approach Delhi; Sevagi found means to make his escape concealed in a covered basket; he passed the river unsuspected, and returned to his troops breathing implacable revenge against his treacherous adversary. Sambagi inherited the power without the genius of his father. His predominant propensity was a passion for women, which was directed to an endless diversity of objects. This ultimately proved his ruin. A beautiful Hindoo was about to be escorted in the usual nocturnal procession to the house of her future husband. Sambagi, whose desire was inflamed by the insidious representation of Cablis Caun, who officiated as the pander of his pleasures, and who was bribed by Aurunzeb to seduce his master into the snare, was proceeding with a few attendants to carry off the bride, when

he was himself seized by a party of horse whom the Mongul had appointed for the purpose. Aurunzeb offered him his life and distinction in his service, if he would turn Mahometan, but on this occasion he displayed a resolution worthy of a better fate. His answer was full of invective and disdain; after a variety of mockery and insult, his tongue was cut out as the penalty of speaking disrespectfully of Mahomet. After this, Aurunzeb again proffered him his life on condition of his acknowledging the prophet. 'Not,' said Sambagi, 'if you would give me your daughter in marriage.' He was ordered for execution; and his heart was cut out, and his mangled limbs given to the dogs.

The author's 'general idea of the government and people of Indostan' constitutes a very interesting and valuable part of the present work. It was written in the year 1753; but, though the whole country has since that period been conquered by the British arms, and we hope in some measure been made to partake of the blessings of that incorrupt and impartial administration of justice which has so long been the glorious distinction of this country, yet, as eastern manners and habits do not readily change, that part of Mr. Orme's essay which refers to those subjects will be found as applicable to the present state of Indostan, as it was at the time when it was written.

In Indostan, the whole soil is esteemed the property of the sovereign, by whom or his representatives it is let out to the cultivators on the condition of receiving a certain share of the produce. This share is proportioned to the fertility of the soil, &c. and seldom exceeds one third. The province of Bengal is supposed to be the most fertile in the world. It is a stratum of the richest mould, in which, as in the most highly cultivated garden, to an immense extent not a stone is to be found.

In despotic governments fear is the great spring which is employed to put in motion the active powers of man. Superior talents and superior industry are regarded only as the means of furnishing more ample resources to the tyrant. Hence no vigorous exertion, no generous emulation; hence the arts and sciences have for ages been rather retrograde or stationary than progressive in Indostan.

If population were a criterion of good government, or of general happiness, this part of the world might be supposed to possess the greatest stock of political wisdom; and of individual happiness. But alas! it is an exuberant population in a state of squalid misery. The multiplication of the species is favoured by the genial nature of the climate. Mar-

riage is a religious duty with the Gentoo; and he is not restricted in the number of his wives. Fuel and cloathing, the great wants in colder regions, are rendered almost superfluous by the fervid temperature of Indostan. Hence the appalling spectre of despotism is hardly able to check the powers of procreation.

Spinning and weaving are employments which seem best to accord with the heat of the climate and the feeble frame of the inhabitants; they constitute accordingly the most general occupation of both sexes in Indostan. The cast of weavers among the Gentoos is superior to that of all the mechanics, and next to that of the scribes. If we cannot discover how the linen manufacture was originally brought to such a state of perfection in Indostan, we may more readily discern how it preserves the perfection which it had once attained, which appears not to be greater at present than it was a thousand years ago. Particular species of muslin, &c. are made in particular districts and in particular families, which have probably for ages been exercised in the same manufacture, and without any innovations or improvements, have preserved the same uniformity of excellence. As cloth is the staple trade of India, even despotism has found an interest in giving it some encouragements. The simplicity and rudeness of the tools which the Indians employ, are compensated by their dexterity in the use of them. They will make a piece of cambric with machinery with which an European would hardly be able to manufacture a piece of canvass. Their sense of touch seems exquisitely delicate; a pod of silk is divided into twenty different degrees of fineness, and yet while the thread is running rapidly through their fingers, the women instantly perceive by the touch where one sort ends and another begins.

The diamond mines, like all other lands, belong to the sovereign, for whom all the diamonds above a particular and very moderate weight are reserved. The concealment of a large stone is punished with death. The Moors or Tartars, whose ancestors under Tamerlane conquered Indostan, though now very numerous, seem lost in the greater population of the Gentoos, who out number them by ten to one. But the Moors, by their superior hardihood and intrepidity, rule the patient and submissive Gentoos. Almost the whole wealth of the country and all the offices of government are divided amongst the Moors. But the spirit of the ancient Moors is but faintly seen in their descendants. The debilitating nature of the climate and an excessive sensuality have relaxed their primitive vigour both of body and of

mind. In them the moral sense seems almost totally extinguished. There is no excess however unnatural, no vice however degrading, no crime however atrocious, which they will not perpetrate. The Moors are not deficient in courage; which is in some measure rendered necessary by the arbitrary nature of the government; for where every thing is maintained by the terror of the sword, courage is deemed the principal qualification for any place of distinction and of power.

The rigid fibre of the Tartars is said to be in some measure softened down by the climate and the modes of life to the languid sensibility of the Indians. Wherever despotism prevails, it is a ponderous chain in which every succeeding link is loaded with an accumulated weight. Arbitrary power diffuses its spirit through the whole community. The capricious tyranny of the sovereign despot is imitated by every one of his inferior slaves, on those who are a step lower in the scale of influence than himself. The obsequious homage which a man pays to those above, he exacts with a considerable increase of servility from those below. This will necessarily generate an air of ceremonious gravity over the external manners and behaviour, and the forms of politeness will be scrupulously observed. In external gravity and decorum the Moors are exceeded only by the Chinese. There is a staid formality in their manners from which no deviations are allowed. There is the utmost civility amongst equals, while an extravagant homage is rendered to superiors. Our European manners are quite opposite to their notions of politeness. They cannot endure our free and unreserved expression of what we think and what we feel. On a sort of levee which the nabob of Bengal held in an area of his palace, a person of some distinction, after making his obeisance, was retiring, but making a few steps too far backward, fell into a cistern of water which was just before the nabob. The risible muscles of the European spectators were instantly in motion; nor could the loud laugh be suppressed. The Moors preserved their wonted gravity, and not a feature was discomposed, but the vociferous mirth of the strangers excited their utmost astonishment.

The European forms of politeness are in some measure the indications of benevolence, or at least if they do not proceed from the principle they encourage its operations; but among the natives of Indostan, they are only the effect of the most profound dissimulation. They can hide the most atrocious designs by the most consummate art. As no

moral restraints are suffered to stand in the way of their avarice or ambition; their resolutions are more horribly barbarous or more desperately wicked than can be conceived; and where suspicion is universal, no ordinary deceit and no vulgar treachery must be practised, to take the enemy by surprise, or to strike when he does not expect the blow. More poisonings, assassinations, and similar atrocities are supposed to have been perpetrated in Indostan in a single century than in all Europe since the days of Charlemagne.

A belief in the metempsychosis tends to increase the humanity and mildness of the Gentoos. More sensitive than the Moors, they surpass them in the ceremonials of politeness. The oppressive despotism under which they live inures them from the earliest period to the practice of an unresisting patience; and there are no people who can exert such uniform self-denial, or who govern the temper with so much facility. But in their commercial or interested transactions they exert a sagacity which nothing can elude; they are the acutest buyers and sellers in the world, and quite unrivalled in the arts of circumvention.

Among the Brachmans the priesthood is inherited by descent. Hence their numbers are greater than the services of religion render necessary. Priests in general are seldom wanting in devices to support the interest of the order; the Brachmans make the first of virtues to consist in the construction of pagodas, richly endowed for the support of the officiating priests; and every offence may be expiated by liberal benefactions to the ministers of the sanctuary. But while the Brachmans encourage such costly liberalities to themselves, they are not backward in inculcating less interesting charities. On the highways, refectories are provided for the traveller; water for the thirsty, and food for the indigent. It is pleasurable to behold superstition at times following the track of more enlightened piety.

Some of the principalities are governed by Gentoos; but it is remarked that their administration is more vexatious and oppressive than that of the Moors. Their policy seems a mere matter of mercantile calculation. Avarice is their ruling propensity, and they are impeded by no scruples in the gratification; for they think that they can always atone for their injustice to the people, by their largesses to the priest.

One of the kings of Travancore, in the time of Mr. Orme, had been guilty of multiplied enormities, to atone for which the Brachmans persuaded him that he must be born anew. His regeneration consisted in being enclosed for a certain

time in the body of a golden cow, which was afterwards divided among the priests, who had devised this most efficacious restorative of innocence !!!

The Hindoos, though they have been frequently invaded by the neighbouring nations, and almost completely subdued by the Mogul Tartars under Tamerlane, seem still to retain their original characteristics. They have not been melted down into the forms and manners of their conquerors; and though the Hindoos consist of so many millions of people, and are spread over a tract of country from the 8th to the 35th degree of northern latitude, and extending from east to west about 1,500 miles, there is still such a perceptible similitude in their form, dispositions, and observances, as proves their descent from one stock, and the unity of their race. The hair of the Indians is long, fine, and of a jet black, the nose often aquiline, the lips without the African protuberance, the eyelid of the finest form, the iris black, the white of the eye with a faint tinge of yellow, which gives rather an air of languor to the countenance. The outline of the face is without the monotonous uniformity of the Tartar and Malay, of which the diameter is always equal to the length.

From October to March the wind continually blows from north to south, and during the other months in the opposite direction. The frame and physiognomy of the Indian indicate a degree of feebleness which surprises the stranger. The sailor who lands on the coast, brandishes his stick and puts fifty Indians to flight. Two English sawyers have performed as much work in one day as thirty-two Indians; and after allowing for the difference of dexterity and of instruments, the disparity which must be ascribed to physical strength will still be very great. But, if the Indian cannot exert any great quantity of muscular power at a time, there is still a certain flexibility in his organization, which enables him to work long in his own degree of labour. Their limbs are susceptible of contortion and postures which would be very irksome to an European. Hence they excel in tumbling, &c. Their infantry will march faster and longer than the European, but if they had to carry the same weight they could not march at all. A greater quantity of physical strength belongs to the inhabitants of the mountains, and among them, even under the fervors of the tropic, the European will meet with savages whose bows he would find it difficult to string. The stature of the Hindoos lessens as we approach the south, till in some parts it almost dwindles into the dwarf. But as they are not shackled in

infancy by ligatures, and as they sleep without pillows, they exhibit few instances of deformity. Labour does not seem to invigorate the frame as in colder regions; for the common people are usually more diminutive than persons whose circumstances are more favourable to inaction. As there are no intermarriages among the casts, each probably preserves its aboriginal quantity of beauty or deformity. The charms of the fair sex are very evanescent; they are marriageable at thirteen; and before thirty the marks of age and decay appear. Their skins are smooth and soft beyond compare; and though the men would furnish no resemblances to the Farnesian Hercules, an artist might discover among the women many of the most delicate traits of the Medicean Venus.

Of the natives of Indostan, the principal food is rice. This is easily obtained, and the lands near the mouths of the Ganges are supposed to furnish enough for the whole province of Bengal. With a slender plough and two diminutive oxen, a furrow is faintly traced upon the ground. The seed is then sown; and the remaining labour consists in supplying it with water; but in those parts where the rainy season is of long continuance, it is deposited in the earth just before that season begins. The Indian finds rice more easy of digestion than any other species of food. The finest preparations of wheat are not so well suited to the powers of his feeble stomach. Though he usually refrains from inebriating liquors, yet he loves to season his food with the hottest spices. The abstinence from animal food is not universal, but only a small quantity is taken. The cow is a sacred animal, but the milk is highly esteemed, and supposed to resemble the nectar of the gods.

Thus have we condensed into as small a compass as we were able, all the matter of general and popular interest which is to be found in the present quarto of Mr. Orme. The editor, whose name does not appear, has prefixed a biographical sketch of his life, from which however we learn but few particulars. Mr. Orme was born in 1728, at Angengo in the Travancore country, and was sent to England when scarcely two years old. At six he went to Harrow school, where he continued between seven and eight years, and was distinguished by his quickness and his diligence. After having obtained some acquaintance with commercial transactions in the office of the accomptant-general of the African Company, he embarked for India, and arrived at Calcutta in 1742.

In the following year he received the appointment of writer in the company's service, in which he continued nine or ten years, and spent his time in promoting the interests of his employers, and in obtaining a stock of knowledge rela-

tive to the manners, customs, and affairs of India. He was sent to England in the year 1759, and communicated to his majesty's ministers at that time much valuable information respecting the affairs of India and the then state of our Oriental settlements. In the next year he returned to India, having been previously appointed a member of the council at Fort St. George. Here his abilities as a politician and a statesman were eminently conspicuous; and to his suggestions and advice it was principally owing that the French at that time, who meditated nothing less than the entire conquest of India and the expulsion of every European settlement, were prevented from carrying their plans into execution. He it was who discriminated the intrepid and enterprising genius of Colonel Clive, who was so instrumental in establishing the ascendant of the British arms in India. He arrived in London in 1760, and in 1763 published the first volume of his '*History of the Military Transactions of the British in India*,' a work which greatly increased his literary reputation. His mind was furnished with copious materials for conversation, and he excelled in the power of imparting the stores which he possessed. His company was of course agreeable to most of the literary characters of that time. In 1778 he published the second volume of his history, which was highly commended by the late Sir William Jones, who was never guilty of hypocritical or unmeaning adulation. Of Johnson's *Journey to the Hebrides* Mr. Orme well remarked, that 'it contains thoughts which by long revolution in the great mind of Johnson have been formed and polished like pebbles rolled in the ocean.' On being told of some internal fortifications which were carrying on in England, he very emphatically remarked that 'it was the eagles leaving their nests to be defended by magpies.' In 1792 Mr. Orme left London and retired to Ealing, where he terminated an useful and virtuous life in January 1801, and in the 73d year of his age. Mr. Orme appears to have possessed a taste for poetry, of which the editor has published a few not unpleasing specimens.

ART. VIII.—*Some Account of the Life and Writings of Lope Felix de Vega Carpio.* By Henry Richard Lord Holland. 8vo. Longman. 1806.

AT a period when foreign literature is so widely diffused in this country through the medium of translation and by the general knowledge of languages, it is surprising that we should

be so little acquainted with the remains of Spanish genius. While we have hardly a schoolboy who is not deeply read in the wonders of Ariosto, or a lover who has not penned sonnets to his mistress in imitation of Camoens (for Petrarch is grown too vulgar for the refined wits of the day), we hear no one boast an acquaintance with the *Araucana* beyond the information which a set of lectures on rhetoric and the belles lettres may have afforded him : all that is known of Lope or Calderon is, that each wrote some hundreds of plays, and Garcilasso is yet guiltless of one wakeful night to the most learned of our amorous poets. Yet Spain is not destitute of the memorials of ancient genius as well as of ancient greatness; and though, in both respects, she has unhappily fallen into a premature decay, she may boast of having once rivalled in literature those people whom she surpassed in power.

Under circumstances apparently most unfavourable to the progress of science, while yet surrounded by her ancient African oppressors, and exposed to the more formidable malice of her Christian neighbours, Castile was, first of all the nations of Europe, blessed by the dawn of reviving genius. The polite and learned Moors contributed to endow the minds of her poets with eastern imagery, which, grafted on the Gothic fables of their ancestors, produced the old romance, a composition unquestionably of Castilian origin.

The earliest *written* monument of her literary progress, which is a poem on the exploits of the Cid Campeador, must be dated at least a century and half before the age of Dante. Before that age also, she could reckon a king* among her poets, and one not a mere Trouveur, like our Coeur de Lion, but a philosopher and a man of letters, who actually benefited his country by the fruits of his observation and study. Contemporary with Dante was another royal poet†, who is remarked as a great improver of the famous national metre called ‘Redondilla;’ and he was followed by a long list of learned nobles, priests, and academicians, among whom yet another king‡ stands forward with the illustrious title of ‘restorer of literature.’ But, of all the poets who flourished before the 16th century, the valiant Mendoza Marquis of Santillana, who wielded alternately the sword and the pen, and defended the frontiers of Navarre, Biscay, and Granada

* Alonso X. king of Castile died 1284.

† John Manuel, son of the infant Don Manuel, died 1347.

‡ John II. king of Castile flourished in the 15th century.

while he cultivated poetry and philosophy, appears to have the most distinguished claim to our admiration. This combination of the poet and the soldier, was not unknown in other countries in the age of chivalrous gallantry: our earl of Surrey and sir Philip Sidney might, probably, have been no unequal competitors with the valorous Mendoza: but in Spain the two characters were continually found united, and their best poets were among their bravest warriors.

But although Castile had so early made advances to the chief honours of reviving literature, the progress of her improvement was comparatively slow, and the works of Mendoza or of Juan de Mena discover, perhaps, scarcely more refinement than appears in the rude rhymes of the Cid Campeador; it was otherwise in Italy, where the sublime genius of Dante had burst suddenly through the thickest darkness, and the splendid blaze was kept alive by the successive efforts of a long list of noble and illustrious poets. Through the sixteenth century, however, the Italian and Spanish literature kept more equal pace. John Boscan Almogaver may be considered as the first regular poet of Castile. It was he who first condescended to borrow largely both from ancient and cotemporary sources, and while he engrafted the Italian measures on his native language, he enriched its poetry with classical images and allusions. A little later than Boscan, Garcilasso de la Vega soon eclipsed the merits of all his predecessors, and it may, perhaps, be said with truth that the Castilian poetry did not receive any considerable improvement afterwards. Lord Holländ, in speaking of him, very justly observes that 'he unfortunately did not live long enough to fix the taste of his countrymen; and the race of poets who succeeded him were more remarkable for wit and imagination than for correctness of thought, or purity of expression.'

But if poetry had so soon attained its highest point of perfection, or had even advanced towards its decline, it was yet reserved for the fortunate age of the first Austrian princes to witness great improvements in other branches of literature, and noble encouragement bestowed on works of imagination and genius. The name of poetry was yet sustained if its spirit was not improved, by Ercilla, and Cervantes became the admiration and glory of Europe. The theatre had hitherto remained uncultivated among modern nations, and Spain may put in the earliest claims to the honour of its restoration. This brings us to the subject of our present article, on which we have too long delayed our observations.

'Lope,' says lord H. 'according to his biographers, betrayed
CRIT. REV. Vol. 2. October, 1800. O

marks of genius at a very early age, as well as a singular propensity to poetry. They assure us that at two years old these qualities were perceptible in the brilliancy of his eyes; that ere he attained the age of five he could read Spanish and Latin; and that before his hand was strong enough to guide the pen, he recited verses of his own composition, which he had the good fortune to barter for prints and toys with his playfellows. Thus even in his childhood he not only wrote poetry, but turned his poetry to account; an art in which he must be allowed afterwards to have excelled all poets ancient or modern. The date however of his early productions must be collected from his own assertions, from probable circumstances, and the corresponding testimony of his friends and contemporaries; for they were either not printed at the time, or all copies of the impression have long since been lost.*

He was born at Madrid on the 25th of November 1562, and very early discovered symptoms both of genius and its usual companion, eccentricity. At the age of fourteen he distinguished himself by running away from school, and confesses that he had, before that time, scribbled plays of four acts which, he says, was then the custom, till Virues the dramatic poet, reduced the number to three. It does not appear however that he pursued to any extent, till much further advanced in life, that peculiar talent which had so early discovered itself and which was destined one day to render him so distinguished. The *Diana of Montemayor* had introduced the spirit of pastoral poetry into Spain; and Lope, in compliance with the public taste, produced several pastorals which attracted the patronage of the duke of Alva, at whose instance he composed his '*Arcadia*,' which, from lord H.'s account of it, we are induced to consider as nearly on the same footing in point of interest and merit, with sir Philip Sidney's romance of the same title. But we must not pretend to form a decisive judgment on this head, as his lordship himself confesses that his acquaintance with it is very imperfect. He gives us two or three extracts from different parts of the work, some full of ridiculous conceits, others adorned with marks of genuine poetry. The following is, perhaps, as fair an instance as we can give of his lordship's talents as a translator.

' La verde primavera
De mis floridos años
Pasé cautivo, amor, en tus prisiones,
Y en la cadena fiera
Cantando mis engaños,
Lloré con mi raxon tus sinrazones;
Amargas confusiones

Del tiempo, que ha tenido
Ciega mi alma, y loco mi sentido !

Más ya que el fiero yugo
Que mi cerviz domaba,
Desata el desengaño con tu afrenta,
Y al mismo sol enjugo,
Que un tiempo me abrasaba,
La ropa que saqué de la tormenta,
Con voz libre y essenta
Al desengaño santo
Consagro altares, y alabanzas canto.

Quanto contento encierra,
Contar su herida el sano,
Y en la patria su carcel el cautivo,
Entre la paz la guerra,
Y el libre del tyrano ;
Tanto en cantar mi libertad recibo.
O mar ! O fuego vivo !
Que fuiste al alma mia
Herida, carcel, guerra, y tyrania.

Quedate, falso amigo,
Para engañar aquellos
Que siempre estan contentos y quejosos ;
Que desde aqui maldigo
Los mismos ojos bellos,
Y aquellos lazos dulces y amorosos
Que un tiempo tan hermosos
Tuvieron, aunque injusto,
Asida el alma y engañado el gusto.

' In the green season of my flowering years,
I liv'd, O Love ! a captive in thy chains ;
Sang of delusive hopes and idle fears,
And wept thy follies in my wisest strains :
Sad sport of time when under thy controul,
So wild was grown my wit, so blind my soul.

' But from the yoke which once my courage tam'd
I, undeceived, at length have slipped my head,
And in that sun whose rays my soul enflam'd,
What scraps I rescued at my ease I spread.
So shall I altars to *Indifference** raise,
And chaunt without alarm returning freedom's praise.

' So on their chains the ransom'd captives dwell ;
So carols one who cured relates his wound ;

There is no word in our language for *desengaño*.

So slaves of masters, troops of battle tell,
As I my cheerful liberty resound.
Freed, sea and burning fire, from thy controul,
Prison, wound, war, and tyrant of my soul.

' Remain then, faithless friend, thy arts to try
On such as court alternate joy and pain ;
For me, I dare her very eyes defy,
I scorn the amorous snare, the pleasing chain,
That held enthralld my cheated heart so long,
And charm'd my erring soul unconscious of its wrong.'

Soon after the publication of his *Arcadia*, Lope de Vega married ; but his new situation did not interfere with, or divert him from his favourite studies. His wit frequently involved him in quarrels from which his courage did not allow him to extricate himself by any of the arts adopted by more peaceable writers. The unlucky event of a duel forced him to fly to Valencia, and he had but just obtained his pardon when the news of his wife's death made him resolve to return no more to Madrid, but to dissipate his grief among the toils and dangers of war. He embarked on board the memorable Armada, and, in the course of his voyage, composed the '*Hermosura de Angelica*' (the Beauty of Angelica), in which he continues the story of that romantic heroine from the period at which Ariosto let it fall. It is, together with '*the Tears of Angelica*,' written by Luis Barahona de Soto, mentioned with praise by the curate in his examination of Don Quixote's library. Lord H. pursues the argument to a great length, from which we should suppose that the admirers of Ariosto would not be much gratified by so dull an imitation. The following description of 'the enamoured boy' is extremely pretty, and rendered into very pleasing language.

' Entró con ella aquel que tantos daños
Causó en el mundo por su dicha y gozo,
Aquel esclavo rey de mil estraños,
Aquel dichoso y envidiado mozo ;
Era Medoro un mozo de veinte años,
Ensortijado el pelo, y rubio al bozo,
De mediana estatura, y de ojos graves,
Graves mirados, y en mirar suaves.

' Tierno en extremo, y algo afeminado,
Mas de lo que merece un caballero,
Gran llorador, y musico extremado,
Humilde en obras, y en palabras fiero ;

Guardado en ambar, siempre regalado,
Sutil, discreto, vario, lisongero,
Noble, apacible, alegre, generoso,
A pie gallardo, y á caballo ayroso.

‘ And with her he, at whose success and joy
The jealous world such ills had suffer’d, came,
Now king, whom late as slave did kings employ,
The young Medoro, happy envied name!
Scarce twenty years had seen the lovely boy,
As ringlet locks and yellow down proclaim;
Fair was his height; and grave to gazers seem’d
Those eyes which where they turned with love and softness
beam’d.

‘ Tender was he, and of a gentler kind,
A softer frame than haply knighthood needs;
To pity apt, to music much inclin’d,
In language haughty, somewhat meek in deeds;
Dainty in dress, and of accomplished mind,
A wit that kindles, and a tongue that leads;
Gay, noble, kind, and generous to the sight,
On foot a gallant youth, on horse an airy knight.’

On his return from the disastrous service in which he had been engaged, Lope published this poem, and at the same time, says his lordship, ‘ had the satisfaction of adding another on the death of a man* who had contributed to complete the discomfiture of that formidable expedition.’ We were disappointed, however, on finding that his lordship was as deficient in his account of this second epic of the ‘ *Dragontea*,’ as he seems to have been unnecessarily diffuse in that which he gives of the ‘ *Angelica*.’ With all its absurdity and all its national prejudice, we believe that the ‘ *Dragontea*’ discovers more of the natural and peculiar genius of its author than any of his longer poems, except perhaps the ‘ *Corona Tragica*;’ and though his lordship is not bound to a particular investigation of all his works, we cannot hold him excused for his total inattention to one of so much importance as this. His second marriage took place on his return to Madrid in 1590, and during the ten following years he enjoyed a high and unrivalled reputation. At the expiration of that term, the happiest of his life, he was assailed by fresh domestic calamities, the loss of his wife and children, and at the same time became obnoxious to a host of literary enemies. Inconsolable for the former of those evils, he for some time retired from the world, and in 1609 became a Franciscan, though not of the regular order.

* Sir Francis Drake.

But his spirit was not broken by the various attacks that were made on his reputation as a writer, though directed by captains so powerful as Gongora and Cervantes. The first of these is now hardly known even in his own country; yet he became the most formidable of Lope's opponents by his station as founder of a sect in literature, the influence of which it was beyond the talents even of Lope to resist. The peculiar tenets of this sect appear to have consisted in the extremes of vicious affectation and obscurity in poetry, and notwithstanding its absurdity, the accession of some leading members, and the whim of fashion established it in full sovereignty over at least one half of Madrid. The opposition of Cervantes was certainly founded on other principles, which Lord H. has not been able to discover. Indeed, all the particulars of both the disputes are much too slightly passed over, affording, as they must do, ample materials for an interesting history of the state of literature in general, as well as of the most important part of Lope's career.

Fortune continued to favour him to the latest hour of his life, and he is one out of the very few instances we have of men acquiring riches and fame in equal abundance by the simple and unassisted trade of authorship. But his pride and discontent seem to have kept pace with his good luck. We have an instance of his vanity in the emblem prefixed to, what Lord H. with unusual inaccuracy calls, *his book*, (what book or which of his works does he mean?). It represented 'a beetle expiring over some flowers which he is on the point of attacking,' and this distich was subjoined:

'Audax dum Vegæ irrupit scarabæus in hortos,
Fragrantis periit victus odore rosæ.'

which his lordship renders, *elegantly* enough for the occasion,

'At Vega's garden as the beetle flies,
O'erpower'd with sweets, the daring insect dies.'

His discontent was manifested in his complaints of neglect and poverty, which of all men in the world he certainly had the least right to utter.

Hedied on the 26th of August, 1635, the same day (as Pellicer remarks) with Shakspeare. This fact may make a comparison between them still more curious; but lord Holland, previous to entering on his dramas, concludes his observations on the remainder of his miscellaneous works, We need not follow him through this detail, in which, howe-

ever, the reader may find a good deal of interest, though he must at the same time regret that on a subject so perfectly new to most Englishmen, his lordship has communicated such scanty information. The '*Corona Tragica*' appears to be the most pleasing of these compositions, if we may judge from the extract given. The author dedicated it to pope Urban VIII. and the consequences of this *lucky hit* are described with spirit, and at the same time discover how ill-founded were his ungrateful reflections on the illiberality of the times.

'Upon this occasion he received from that pontiff a letter written in his own hand, and the degree of doctor of theology. Such a flattering tribute of admiration sanctioned the reverence in which his name was held in Spain, and spread his fame through every catholic country. The cardinal Barberini followed him with veneration in the streets; the king would stop to gaze at such a prodigy; the people crowded round him wherever he appeared; the learned and the studious thronged to Madrid from every part of Spain to see this phoenix of their country, this 'monster of literature;' and even Italians, no extravagant admirers in general of poetry that is not their own, made pilgrimages from their country for the sole purpose of conversing with Lope. So associated was the idea of excellence with his name, that it grew in common conversation to signify any thing perfect in its kind; and a Lope diamond, a Lope day, or a Lope woman, became fashionable and familiar modes of expressing their good qualities. His poetry was as advantageous to his fortune as to his fame; the king enriched him with pensions and chaplaincies; the pope honoured him with dignities and preferments; and every nobleman at court aspired to the character of his Mæneas, by conferring upon him frequent and valuable presents. His annual income was not less than 1500 ducats, exclusive of the price of his plays, which Cervantes insinuates that he was never inclined to forego, and Montalvan estimates at 80,000. He received in presents from individuals as much as 10,500 more. His application of these sums partook of the spirit of the nation from which he drew them. Improvident and indiscriminate charity ran away with these gains, immense as they were, and rendered his life unprofitable to his friends and uncomfortable to himself.'

With regard to the extraordinary fecundity of his genius, we are told that 'he seldom passed a year without giving some poem to the press, and scarcely a month or even a week without producing some play upon the stage.' 'Twenty-one million three hundred thousand of his lines are said to be actually printed; and no less than 1800 of his plays to have been acted. Yet he asserts in one of his last poems, (and in a very poetical manner) that

* Montalvan, Parnaso Español, &c.

'The printed part (tho' far too large) is less
Than that which yet unprinted waits the press.'

We now come to his lordship's examination of Lope as a dramatic writer, which naturally introduces some account of the Spanish stage before and since his time; and upon this estimate it is difficult to state what are his claims to the pre-eminence with which he has been honoured. In his '*Arte de hacer Comedias*,' a didactic poem from which our best information in these respects must be derived, he speaks of the monstrous union of tragedy and farce, of the contempt, nay, of the total ignorance, of rule, as irregularities which marked the Spanish stage, but which he was so far from desiring to correct, that he glories in them as marks of a free and unshackled taste, and even commends the audience

'Who, seated once, disdain to go away
Unless in two short hours they see the play
Brought from creation down to judgment-day.'

If by words he approved, by his writings he certainly contributed to support and perpetuate, this *daring* spirit. Like Shakspeare, he always sets the unities at defiance, but, unlike him, seldom or never redeems his eccentricities by strokes of nature or touches of genuine humour. Voltaire says, very justly, that, though worthy to command the national taste, he was enslaved by it. Neither he, nor any dramatic writer of his time in Spain, appear to have attended to, or even understood, the common distinction of tragedy and comedy.* We certainly therefore should not judge of them by the strict rules which other European nations have adopted with regard to them. In no one species of composition are the peculiarities of national tastes so discernible as in the dramatic; and in none is one nation more apt to assume the censorial frown or the sneer of ridicule against another. But while we recollect the low invectives into which Voltaire was betrayed by this very spirit in his criticisms on Shakspeare, we should adapt the lesson to our own case, and, not pretending to form an estimate of Lope's real merit, merely remark the principal points of distinction between his plays and those which we consider as standards for ourselves. Lord H. well observes that

'The following verses, extravagant in any other language, in Spanish are magnificent:

* Lord Holland notices the national distinction that obtained between the heroic comedy, and the comedias de Capa y Espada, a distinction very different from any known to ourselves.

' Ten secreto á las cosas que me cuentas
Que yo sin alterarme estos hermanos
Castigaré de suerte que no sientan
Por donde a la venganza van las manos.
Alterése la mar con sus tormentas,
Levanté a las estrellas monte canos,
Que ha de ser rio un principe discreto
Que va donde mas hondo, muy mas quieto.

' Be silent then, while I the mode devise,
Secret, but sure, these brothers to chastise ;
Untroubled in my looks they shall not know
What breeds the vengeance, or whence came the blow.
When the storm howls, the sea may troubled rise,
And lift its foamy mountains to the skies ;
But the wise prince is like the river stream,
And where most deep should there most tranquil seem.'

This very magnificence may, to a Spanish hearer, be more delightful than, to us, the finest delineation of character or natural description. Who is to decide between us? At the same time we must condemn the ignorance as well as false judgment of Voltaire when he resembles Lope to Shakespeare, between whom we can discover no traces of affinity but those which are common to all writers in an age not yet arrived at the maturity of cultivation.

In order to afford us a clearer conception of Lope's manner, Lord H. has, very judiciously, taken the trouble to analyze a play which he conceives to be one of the best among the voluminous remains of his works. It is entitled '*La Estrella de Sevilla*,' and the plot is shortly this. The king of Castile is struck with admiration at the charms of the beautiful Estrella, and confers on her brother Don Bustos Tabera a place of honour, in order to facilitate his designs upon the sister. Don Bustos, however, proves superior to the arts of a pander, and surprises his sovereign in the act of stealing into her apartment disguised, under the auspices of a treacherous waiting-maid. This discovery inflames the disappointed prince with the most vehement desire of revenge, and he finds an instrument in the person of Sancho Ortiz, the Cid of Andalusia, who (like all Lope's heroes) considers no crime as equal to that of disobeying the king's command. The merit of his compliance is exalted almost to a miracle, when we take into the account that he was himself devotedly in love with Estrella, and on the point of being married to her. The murder of Bustos takes place in the second act ; and from that period all interest ceases, the remainder

of the performance being taken up with the Cid's imprisonment, his condemnation, the king's pardon, and Estrella's resolution never to marry the murderer of her brother. His lordship has added extracts from two of the most interesting scenes, in which we can discover considerable force of language and pathos of expression, though unequal to the last degree, and deformed by numerous absurdities.

We will not close our present observations without mentioning a peculiarity noticed by lord H. in the character of the 'Gracioso,' which finds a place in every Spanish play. He is a buffoon, who jests in the middle of the deepest tragedy. Let not the reader suppose that the plays of Lope approach at all nearer to those of Shakspeare on that account: the following description of this singular personage in the words of lord Holland is very curious, and furnishes us with one of the most striking characteristics of the Spanish drama.

'He seems, indeed, invented to save the conscience of the author, who after any extravagant hyperbole puts a censure or ridicule of it in the mouth of his buffoon, and thereby hopes to disarm the critic, or at least to record his own consciousness and disapprobation of the passage. This critical acumen is the only estimable quality of the Gracioso. His strictures on the conduct of the characters, the sentiments, expressions, and even the metre, are generally just, though they would better become the pit than the stage. In other respects he is uniformly a designing, cowardly, interested knave: but Lope found his account in the preservation of this character, and was happy to reconcile the public to an invention so convenient to the poet.'

But the principal reason, after all, which has established Lope so high in the favour of his countrymen, may be that all his dramatic successors, except Calderon, have fallen short of his merits. Philip IV. was one of the first among Christian princes who dared openly to avow the pleasure he received from the amusements of the stage; and he was a munificent patron as well as admirer of them. On his death the dramatic spirit, which had just been kindled, expired for ever, owing to the slavish and tasteless bigotry of courts, the gloomy character of the Austrian princes, and the proud fanatic ignorance of overruling prelates and confessors.

It remains for us to say a few words on the nature of the task which lord Holland has undertaken, and the manner in which he has executed it. We think his lordship entitled to great praise for directing the attention of his countrymen to an almost unknown field of literary exer-

tion, and for having turned to so honourable and useful an account the store of information and of critical knowledge, which his acquaintance with the language and residence in the country enabled him to collect. The manner in which he has performed it is also, in many respects, entitled to our commendation. His style is easy and unaffected, his remarks are generally very judicious, and his criticisms, where he allows himself time to make them, sound and correct. But, with all this, we confess ourselves to have been disappointed in the expectations we had formed from his lordship's known abilities, and the interesting nature of the subject on which he has chosen to exert them. In those very parts where we hoped to find the largest fund of entertainment, we were often grievously disappointed, by being presented with general remarks instead of close and minute observation, with dry and imperfect notices of facts instead of a history of men and manners, with a mere list of works, or, at best, a *catalogue raisonné* instead of an interesting detail of their progress, or the particular circumstances of national taste or of private history which produced them. The most important and curious part of Lope's history must necessarily be that in which he was employed in raising, establishing, and maintaining his high reputation against the perpetual assaults of his rivals and the influence of fashion. The detail of these transactions would have laid open to us a full view of the literary society of Madrid, the habits and manners of many illustrious and interesting characters, now hardly known to us but by name. We are far from recommending the practice of filling up the deficiencies in a barren piece of biography by drawing imaginary facts from sagacious hypothesis, and so *making up a man* about whom nothing is known, by attributing to him all that, in the nature of things, may be conceived likely to have happened to him. For such ingenious fabrications we heartily wish the present proprietors might obtain an exclusive patent. But we think that on a period of time so interesting as the life of Vega, and in a history of disputes in which Cervantes himself acted a principal part, Lord H. might have obtained and communicated a great deal more of valuable literary information than he has done.

With regard to his lordship's translations we have given one or two specimens which we consider as creditable to his poetical taste, but the principal part of them are from the play of 'La Estrella de Sevilla,' concerning which we cannot speak so favourably. In the first place, what could have induced his lordship to adopt in them the old tragic rhyme,

which has been rejected with contempt and ridicule ever since the days of Dryden? It is true that the original is also generally in rhyme; but it occasionally deviates, and is throughout irregular; there is not a single heroic verse in the whole. It would have been an infinitely closer copy in that respect had his lordship given all to his translations more of a lyric form. But the truth is that translators lie under a great mistake when they imagine that they can give a better or more accurate idea of their original by a close, than by a free version; on the contrary, the very peculiarities that please in one language, disgust in another; the most tender and beautiful play of Racine would excite nothing but laughter if dressed in rhyme by an English translator. Voltaire was well acquainted with this fact, and, most insidiously, translated some of the finest soliloquies in Shakspeare into *French blank verse*, the very name of which is ludicrous in the extreme.

With an equally blameable, and equally imperfect, attention to closeness, his lordship has throughout followed the Spanish nearly word for word, the consequence of which must always be the most bald, jejune, and lamentable composition that can be conceived. For instance,

'*San.*—I kiss thy feet.

'*King.*—Rise, Sancho, rise and know

I wrong thee much to let thee stoop so low.'

And again:

'*Inis.*—Great heav'n! a blow! a blow to me!

King.—What's here?

What is this broil?

'*Gui.* (*aside*)—My ruin then is clear.'

And again:

'*Theo.*—Hark, steps below!

Clar.—And now the noise draws near.

Est.—My joy o'ercomes me.

(*Enter Alcaldes with the dead body of Bustos.*)

Gracious God! what's here!

However, in the same page our eyes are attracted by lines of a very different description, in which lord H. has deviated from his unnatural sing-song, and shewn us that he can write poetry if he chuses;

'Tis true he comes: the youth my heart approves
Comes fraught with joy, and led by smiling loves.
He claims my hand; I hear his soft caress,
See his soul's bliss come beaming from his eye.'

We forbear quoting further; the two next lines, unfortunately, spoil the whole again. If lord H. was bent on giving a literal translation, it should certainly have been in prose; but his readers, we are convinced, would have had a

much more accurate idea of his original by the freest imitation, than by the tame and slavish rhymes which he has so injudiciously adopted.

ART. IX.—*An Address to Lord Teignmouth, President of the British and Foreign Bible Society, occasioned by his Address to the Clergy of the Church of England. By a Country Clergyman.* Rivingtons. 1805.

ART. X.—*A Letter to a Country Clergyman occasioned by his Address to Lord Teignmouth, President of the British and Foreign Bible Society. By a Sub-urban Clergyman.* Hatchard. 1805.

ART. XI.—*A Letter to the Society for promoting Christian Knowledge, occasioned by Two recent Publications respecting the British and Foreign Bible Society.* Rivingtons. 1805.

WHEN Mr. Reeves's proposal for a society for distributing Bibles on a new plan came before us, after making such remarks and animadversions as that proposal seemed to require, we took occasion to observe (Crit. Rev. July 1805, p. 261) that we could not profess ourselves very warm admirers of the then recently established British and Foreign Bible Society. The interval of time which has since passed over our heads has tended rather to strengthen than to diminish our objections against that institution: and were we not of opinion that the more reflecting part of the public are already of the same sentiment on this subject with ourselves, the pamphlets which now lie before us would afford a suitable opportunity for a full developement of the grounds of our disapprobation. We shall however, upon the present occasion, confine ourselves to one solitary remark.—There are already existing in this kingdom societies for the distribution of the scriptures, which afford many more advantages than those which are pretended by this novel institution, and are free from several objections of considerable importance to which the constitution of that society is justly liable. A wise man therefore is bound, we think, by very strong ties to do his best to promote, to extend, and to improve those which are already established, and not to lend his hand to mislead the public to take up with a lesser good, when they might with equal ease, and at as little expence, obtain one much greater. The Society for promoting Christian Knowledge, now venerable for its having been conducted

with the entire approbation of all good men for more than a century, continually distributes Bibles to a very great amount, and, we imagine, at a cheaper rate than they will ever be afforded by the British and Foreign Bible Society. But besides these, that society affords an *additional* advantage to its members, very little, if at all inferior to the preceding: for it supplies them, to any extent, with a large and excellent collection of Common Prayer books, books of psalms and hymns, collections for private and family devotion, some short expositions of scripture, several expositions upon the church catechism, books on religious education, and a vast variety of excellent tracts, many of them written by some of the greatest ornaments of the English church, upon all the several parts and duties of the Christian life. Among some sects of dissenters, there are similar institutions, which supply Bibles to the subscribers, and not Bibles only, but tracts, several of them very well chosen, and adapted to their peculiar views and tenets.

What then is the rational deduction from such a state of things? Is it not, that every churchman, who is prevented by this new institution from subscribing to the Society for promoting Christian Knowledge, or, if he be a dissenter, from lending his aid to his own proper institution, does by the establishment of the Bible Society suffer an injury, and that in the most important of all interests, inasmuch as otherwise he might have had to use in his own family, and to distribute among his poorer neighbours, along with his Bible, excellent moral, sacred, and devotional tracts, to which a great part of the religion still happily remaining amongst us is to be attributed?

Upon one ground indeed, and one only, will this very material objection, and many others of very great weight, vanish away, or be very much lessened. And this is (we wish that we had influence enough to persuade them to set about it immediately,) if they would convene the society, revise their resolutions, and declare that their Bibles should only be distributed in foreign parts. A society with such a design would, we think, obtain and deserve the hearty patronage of all denominations of Christians. It would be considered as an excellent subsidiary and supplement to such particular societies as we have already recommended. And while the subscription of the less opulent would probably be confined to the more extensive advantages of the institution of their native country, and their own profession of religion, the more wealthy, along with these, would, by their patronage also of the foreign society, further do their part

to extend the blessings of the gospel in every corner of the world.

Having no controversy in this matter, but for real and substantial good, we shall not enter at large into the merits of these contending pamphlets. We shall be contented to observe that in the first and last there are many strong objections stated, which are beyond the talents of the sub-urban clergyman, and those no way contemptible ones, to remove.

ART. XII.—*The Doctrine of Equivalents; or an Explanation of the Nature, Value, and Power of Money, together with their Application in organizing Public Finance. By George Craufurd, Esq. 8vo. Rotterdam printed.*

MR. Craufurd combats the opinion that "in proportion as the quantity of money in any country increases, the value in money of every object must also increase:" but his reasoning on this subject is very intricate and obscure; and we think that the experience both of the present and the past proves the truth of the proposition which he labours to subvert. The value of the precious metals, or the quantity of the other products of nature or of art, for which they may be exchanged, will always be greater or less in proportion to their scarcity or abundance. Where the precious metals are scarce, a smaller sum will go as far in procuring the necessaries and conveniences of life, as a larger where they are in greater abundance.—When we talk of value we mean merely relative value, or the value which one object bears to another, or the quantity of other articles of use, convenience, or ornament, which it will procure. And we make a distinction between direct and relative value; for the direct value of an object (the essence of which consists in absolute indispensable utility) may be incalculably great, and yet its relative value be none at all. Thus, for instance, the direct value of water cannot be estimated; but its relative value may be a cypher, for which nothing would be given in exchange. Water is infinitely valuable in itself; but in most situations, it has, from the exhaustless supplies of Providence, no value in the way of barter or relation. But even with water it is the abundance which causes the relative diminution of value; for if water were as scarce as gold and silver, it would, from its incomparably greater intrinsic utility, be more valuable in a degree beyond what can be expressed. The intrinsic utility of the precious metals consists principally in their convenience as a circulating medium,

and in the numberless facilities which they afford to the commercial intercourse of mankind. But the intrinsic utility of a medium of exchange can hardly be compared with that of an article which is essential to the support of human life. If without any associated considerations we regard the precious metals merely as a sign of value, it is indisputably certain that the quantum of value for which they stand must be regulated by their scarcity or abundance. But though we do not assent to Mr. Craufurd's opinion on this point, there are some observations in his work so strikingly just and so highly important, that we earnestly recommend the perusal to those persons whom it so materially behoves to be acquainted with the true principles of taxation and finance. Mr. Craufurd has, we think, incontrovertibly proved that the system of a sinking fund, for the establishment of which Mr. Pitt has received such exaggerated praise, is a delusive and ruinous expedient, which never can succeed in extinguishing the national debt, and which, even if it could, would only do it by making us pay double the amount. It would be like giving away one hundred pounds in order to pay fifty. Mr. Rose has stated that the application of one per cent. annually, towards the extinction of every hundred pounds sterling three per cent. stock created by government, would completely redeem the whole in thirty-nine years; supposing the redemption price to be on an average eighty-five per cent. for every 100*l.* three per cents.

'The loan of that year' (1799,) says Mr. Craufurd, 'was made by the sale of three per cents. at about fifty-six per cent. net after deducting the discount for prompt payment, and even much lower in the preceding years; so that the sinking fund of one per cent. on every 100*l.* three per cents. created, became in fact nearly two per cent. on every hundred pound sterling received in money by government, and the interest paid was about $5\frac{1}{2}$ per cent. per annum. The nation will therefore have to pay above seven per cent. per annum, during the very long term of thirty-nine years, if considered as an annuity, or if calculated as a reimbursement, which it really is (the average purchase price being eighty-five per cent. for the three per cents.) not less than 150*l.* sterling for every 100*l.* received, besides $5\frac{1}{2}$ per cent. interest. Such transactions between individuals would be branded with infamy; but they seem to pass unnoticed or to meet with silent approbation in a ministerial speech and treasury pamphlet.'

The advocates of that noxious measure called the sinking fund, will find it very difficult to overthrow this reasoning:

which, if it be true, clearly demonstrates that our present system of finance is radically wrong. The best mode in which a nation can borrow money appears to be by annuities, for a limited period. A national debt thus constituted would furnish its own sinking fund, and gradually discharge itself. This subject would deserve more ample discussion, but we trust that we have said enough to make it excite the attention of those who are most interested in the welfare of their country.

MONTHLY CATALOGUE.

RELIGION.

ART. 13.—*Female Compassion, illustrated and exemplified in the Establishment and Superintendency of a Charitable Institution for the Relief of Necessitous Families in the City of Rochester and adjacent Parishes: a Sermon, preached in the Parish Church of St. Nicholas, Rochester, on Sunday, 17th August, 1806. By the Reverend C. Moore, M. A. Vicar. 4to. Hatchard. 1806.*

THE influence of the female sex on the civilization of society must ever be acknowledged with delight and gratitude, and the charitable institution, in behalf of which this sermon was preached, illustrates in a striking degree, the sensibility of the female heart: but while we bestow our commendations on those ladies, by whose exertions this institution was formed, it is but justice to Mr. Moore to add that he has pleaded the cause of the poor and needy with eloquence, and we doubt not with effect, while his eulogy of the female character is at the same time animated and just.

ART. 14.—*Select Sermons, by the Rev. Alexander Cleeve; A. B. late Vicar of Wooler, in Northumberland, Chaplain to his Grace the Duke of Portland, and Lecturer at Trinity Chapel, Knightsbridge. Mawman. 1806.*

THE merits of discourses delivered from the pulpit are various, and a sermon addressed to an unlearned congregation, and adopted to the understandings and ideas of the hearers, though it be not distinguished for the profundity of its doctrine or the brilliancy of

its eloquence, may yet be entitled to its share of praise. This it was, we presume, which, in conjunction with the graces of an elegant delivery, procured for the author of the volume now before us, the celebrity which he enjoyed as a preacher both in this and the northern metropolis. The present discourses, it should seem, had never been intended by him for the public eye, for we are informed by the anonymous editor in a short preface, that 'having been found after his death, it was judged expedient to publish them for the benefit of his wife and female children.' As we understand the family of the deceased to be numerous and amiable, we trust that they will experience the generosity which so eminently distinguishes a British public, and, (to use again the words of the editor,) 'the permission which has been obtained to dedicate this volume to the queen, together with the numerous and respectable list of subscribers which is subjoined, will be a sufficient proof to those who shall be charitably disposed, that their liberality will not be exerted on unworthy objects.'

ART. 15.—*A Sermon preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts, at their Anniversary Meeting in the Parish Church of St. Lawrence, Jewry, on Friday, February 21, 1806. By the Right Reverend Thomas Lord Bishop of Rochester. 4to. 1806.*

IN this discourse the right reverend author, induced probably by the recent excellent exertions of Mr. Buchanan, a part of which we had occasion to commend to our readers, in the Review for May last, (p. 49, &c.) directs the notice of the Society for the Propagation of the Gospel to the state of religion among our own countrymen in those parts, and among the natives of British India. This important subject, and one peculiarly appropriate to the occasion of the sermon, is very well enlarged upon. Few, we believe, will refuse to join their approbation to these concluding sentiments:

'Our concluding wishes and prayers must be, that in an harvest so great labourers may no longer be wanted; that nothing of impediment or delay may prevent the legislative determination on a subject, in which the credit of the nation, the security of a vast portion of its dominions, and the salvation of the souls of so many thousands of its subjects who are ready to perish, is so immediately and so materially implicated.' P. 20.

ART. 16.—*Demonstration of the Existence of a God from the Wonderful Works of Nature. Translated from the French of Francois Auguste Chateaubriand, and dedicated by Permission to the Lord Bishop of Llandaff. By Frederic Shoberl. 12mo. Philips. 1806.*

THIS entertaining and instructive volume forms a small portion of a work, which appeared at Paris in 1802, under the title of the *Genius of Christianity*. 'The sensation which it produced in France,'

says the translator, 'was almost unprecedented. Some of the first critics of that country warmly expressed their admiration of this display of the author's abilities, while the *philosophic* party exerted all the efforts of ridicule and irony to depreciate M. Chateaubriand in the public opinion. Their censures however produced effects the reverse of what they intended.' The '*Genius of Christianity*' ran through seven editions in the short space of two years, which sufficiently indicated the estimation in which this performance was held in the most sceptical country in Europe. The translation of Mr. Shoberl we have perused with the greatest delight, and we hope that the taste of the public may so far coincide with our own, as to induce him to translate the whole of the performance of M. Chateaubriand.

ART. 17.—*The Rise, Fall, and Future Restoration of the Jews; to which are annexed Six Sermons, addressed to the Seed of Abraham, by several Evangelical Ministers; concluding with an elaborate Discourse by the Rev. Dr. Hunter, entitled the Fullness of the Gentiles coeval with the Salvation of the Jews.* 8vo. Button. 1806.

THE report of Buonaparte's intention to attempt the restoration of the Jews has given rise to many a catch-penny publication; among the number of works of this description, the present may, with the strictest justice, hold a distinguished rank. As for the sermons, it will be sufficient barely to mention the name of their authors to give our readers an idea of their respective merits. Know then that Dr. Haweis, Mr. Love, Mr. Nicoll, Mr. Greathead, and Dr. Hunter, form the catalogue of preachers on the '*Conversion of the Jews*,' and that the matter of their sermons is every way worthy their respective authors.

DRAMA.

ART. 18.—*We Fly by Night, or Long Stories; a Farce, as performed at the Theatre Royal Covent Garden, with unbounded Applause. By Arthur Griffinhoofe, Esq.* 8vo. 1806.

WHENEVER Mr. Colman favours the public with any piece of which he is ashamed, he uses the signature of Arthur Griffinhoofe. The present performance has that honour, and in humour it is by no means equal to some of Mr. Colman's former productions. Like an harlequin's jacket, it is composed of odds and ends, scraps and patches of all colours from sundry farces; and it derives its title of '*Long Stories*,' from a bad imitation of the long story told by Ralph in the farce of '*Lock and Key*.'

ART. 19. *The Sultana: or the Jealous Queen, a Tragedy.* By William Gardiner. 8vo. Longman. 1806.

WE have always understood poetry to constitute an essential part of tragedy; this is more especially requisite in a piece intended for the closet; but the reader who expects to find in the 'Sultana' a single poetical line, will be disappointed. The author indeed tells us in a preface that he is neither an Amphion, nor an Orpheus, 'but if his lyre can quiver the lustrous rose on beauty's cheek, and throb with pleasure the dulcet bosom of humanity, he has his rewards.' As it is just to substantiate what we have said, and as some of our readers, no doubt, are lovers of drollery, we select the following passage from the 21st page, which is one of the best speeches in this thing misnamed a tragedy:

Howard. 'I am the representative of a baronet's
Broken fortunes. To repair the shipwreck'd
Property, I procur'd the consulship at Smyrna:
The happiest gales favour'd the first days of our passage,
My mind high-swelling with wealth's vain speculations;
But ere we had pass'd proud Calpe's sunny head,
The winds, as scorched by Leo's ardent rays,
Resolv'd away, and not a ripple groov'd
The purple tide, which seemed but the mirror
To the burning sky. With patience courting
Each light zephyr's breath, from morn's chill wings,
That sported in our sails, we reach'd at length
Majorca's olive strand; there waited for a wind.
In the dead time of night, a corsair full of men
Surprized our watch, and bore us in our sleep
Sad captives to this city.'

POLITICS.

ART. 20.—*A Dialogue between Buonaparte and Talleyrand, on the Subject of Peace with England.* 12mo. Hatchard. 1806.

A WELL-written little work; but the use of which is superseded by the failure of the late negotiation.

ART. 21.—*A brief Examination into the Increase of the Revenue, Commerce, and Navigation of Great Britain, during the Administration of the Right Honourable William Pitt, with Allusions to some of the principal Events which occurred in that Period, and a Sketch of Mr. Pitt's Character.* By the Right Honourable George Rose, M. P. Hatchard. 1806.

THE present tract on the finances, commerce, and navigation of Great Britain, was first published in 1799, and had for a principal object, to demonstrate that the measures adopted to preserve the credit of the country, during a war unprecedented from the importance of the events which happened, as well as from the immensity of the expence unavoidably incurred in it, not only enabled

provision to be made for all the exigencies of the contest, but were attended by a rapid increase of our manufactures, our commerce, and navigation; and that notwithstanding a very large addition of new burthens, the old taxes continued to improve in their receipt.

This tract being now out of print, Mr. Rose has been induced to republish it, and continue the statements to the present time, in order to shew the still further improved situation of the country at the latest period to which they can be made up. Neither does he deny in his preface, that an additional motive with him has been a desire to rescue the character of his illustrious and departed friend from the aspersions of those of the opposite party, who have so industriously endeavoured to persuade the public that that statesman found his country flourishing, and left it ruined.

Mr. Rose has not pursued his original intention of carrying on the investigation from 1799 to the present day, but has continued the tables of revenue, &c. &c., which may enable the reader from his own judgment to form an adequate idea of the success of Mr. Pitt's measures. By the admirers of the late ministry this pamphlet, will be read with peculiar interest. Its nature and the date of its original publication, preclude the necessity of a lengthened detail at this period; but we shall beg leave to transcribe the author's sketch of Mr. Pitt's character, and they who shall complain of its being drawn with a flattering pencil, if they do not know how to make allowance for the powerful delusion of party prejudice, will yet, with us, acknowledge and revere the amiable partialities of private friendship.

'To those', says Mr. R. 'who enjoyed his intimacy I might safely refer for the proof of his possessing those private virtues and endowments, which, though they may sometimes be accounted foreign to the public character of a statesman, the congenial feelings of Englishmen always dispose them to regard as the best pledges of a minister's upright administration. Around these in the present case an additional lustre, as well as sacredness, has been thrown by the circumstances of his death; by the manner in which he met it; and by the composure, the fortitude, the resignation, and the religion, which marked his last moments. With a manner somewhat reserved and distant in what might be termed his public deportment, no man was ever better qualified to gain, or more successful in fixing the attachment of his friends, than Mr. Pitt. They saw all the powerful energies of his character softened into the most perfect complacency and sweetness of disposition in the circles of private life, the pleasures of which no one more cheerfully enjoyed or more agreeably promoted, when the paramount duties he conceived himself to owe to the public admitted of his mixing in them. That indignant severity with which he met and subdued what he considered unfounded opposition; that keenness of sarcasm with which he repelled and withered (as it might be said) the powers of most of his assailants

in debate, were exchanged in the society of his intimate friends for a kindness of heart, a gentleness of demeanor, and a playfulness of good humour, which no one ever witnessed without interest, or participated without delight. His mind, which, in the grasp and extent of its capacity, seized with a quickness almost intuitive all the most important relations of political power and political economy, was not less uncommonly susceptible of all the light and elegant impressions which form the great charm of conversation to cultivated minds.

‘ This sensibility to the enjoyments of private friendship greatly enhanced the sacrifice he made of every personal indulgence and comfort to a rigid performance of duty to the public ; that duty, for the last year of his life, was indeed of the most laborious and unremitting kind. The strength of his attachment to his sovereign, and the ardour of his zeal for the welfare of his country, led him to forego not only every pleasure and amusement, but almost every pause and relaxation of business necessary to the preservation of health, till it was too late, in a frame like his, alas ! for the preservation of life !! That life he sacrificed to his country, not certainly like another most valuable and illustrious servant of the public, (whose death has been deeply and universally lamented) amidst those animating circumstances in which the incomparable hero often ventured it in battle, and at last resigned it for the most splendid of all his unexampled victories ; but with that patriotic self-devotedness which looks for a reward only in its own consciousness of right, and in its own secret sense of virtue.

‘ The praise of virtue, of honour, and of disinterested purity, whether in public or private character, need scarcely be claimed for his memory ; for those, his enemies (if he now has any, which I am unwilling to believe, although some are frequently endeavouring to depreciate his merits) will not venture to deny ; and his country, in whose cause they were exercised to the last, will know how to value and record them. That they should be so valued and recorded is important on every principle of justice to the individual and of benefit to the community. To an upright minister in Great Britain, zealous for the interest and honour of his country, there is no reward of profit, emolument, or patronage, which can be esteemed a compensation for the labours, the privations, the anxieties, or the dangers of his situation : it is in the approbation of his sovereign, and in the suffrage of his countrymen, added to his own conviction of having done every thing to deserve it, that he must look for that reward which is to console him for all the cares and troubles of his station ; the opposition of rivals ; the mis-representation of enemies ; the desertion or peevishness of friends ; and sometimes the mistaken censures of the people. ‘Tis the honourable ambition that looks beyond the present time that must create, encourage, and support a virtuous and enlightened statesman ; that must confer on his mind the uprightness and purity

that rise above all self-advantage ; the courage that guards the state from foreign hostility or internal faction ; the firmness that must often resist the wishes, to ensure the safety, of the people.

' This is the legitimate ambition of a statesman ; and that Mr. Pitt possessed it his friends are convinced ; but he has been sometimes accused (by those who, although their opposition was active and systematic, yet knew how to honour the man) of a less laudable and less patriotic ambition, that wished "to reign alone," to exclude from the participation of office and of power other men, whose counsels might have assisted him to guide the country amidst its difficulties and embarrassments, or might have contributed to its safety in the hour of its danger. It is however perfectly well known to some of the highest characters in the kingdom, that Mr. Pitt, after the resignation of Mr. Addington, in the summer of 1804, was most anxiously desirous that Lord Grenville and Mr. Fox should form a part of the new administration, and pressed their admission into office in that quarter where only such earnestness could be effectual ; conceiving the forming a strong government as important to the public welfare, and as calculated to call forth the united talents, as well as the utmost resources of the empire ; in which endeavour he persisted till within a few months of his death. I am aware of the delicacy of such a statement, but I am bold in the certainty of its truth. My profound respect for those by whom such averment, if false, might be contradicted, would not suffer me to make it, were it not called for to do justice to that great and virtuous statesman, whose unrivalled qualities, both in private and in public life, will ever be in my recollection.'

POETRY.

ART. 22.—*Calista, or a Picture of Modern Life. A Poem, in Three Parts.* By Luke Booker, LL.D. 4to. Button.

THE rapture experienced by a mother in nursing her own infant ; the folly and wickedness of those parents who neglect their children during infancy, together with the fashionable routine of a dissipated female parent (*Calista*) ; the consequences of her deviation from the paths of virtue ; the progress of her delinquency, and final misery, are portrayed by Dr. Luke Booker in fifty nine stanzas, on none of which can we bestow any degree of praise. The poem opens with the following, which from the nature of their subject, and the pleasing recollections they are calculated to awaken, may afford to the married reader that pleasure, which their poetical beauties have not been able to excite in us forlorn individuals, who tread the cheerless paths of unendearing celibacy.

'Who but a parent can a parent's joy
 Conceive,—when to her breast devoid of guile,
 Caress'd—caressing—clings her darling boy,
 And owns his mother with a dimpling smile?
 The tear of rapture in her eye the while
 Glistening: thus o'er the brilliant star of even
 Transparent oft are seen the new-born dews of heaven.

'This rapture, O each happy pair! is yours
 Who, with congenial virtues, fondly trace
 The path of wedded love: whose flame endures,
 Though evanescent, every youthful grace
 Fly from the form and fade upon the face:—
 Lo! in your blooming progeny is view'd
 Each grace that once was yours, with added charm renew'd,

'This luxury ineffable of soul,
 My faithful Anna! crowns our wedded days,
 Which far remote from grandeur onward roll.
 Yet better joys and ampler wealth surveys
 Thy beaming eye, than what the bosom sways
 Of Fashion's gayest dames. Long, long be thine
 The mother's pleasing cares,—the mother's bliss divine!

Dr. Booker addresses his work to Lord Eldon, on whom he passes a panegyric in his last stanza, and compliments in a note on his exertions to suppress gaming and adultery. Our poet's indignation at the latter crying sin seems to have been peculiarly instrumental in calling forth the present copy of verses, and he does his best to put a stop to it by pointing out what he thinks will be a most efficacious penalty.

'Whatever judicial measures of the nature of 'damages' may be instituted against those adulterers, who, as the prophet says, 'are as fed horses—every one neighing after his neighbour's wife;' whatever penalty may be levied upon their *purse*, would be of small avail to curb and restrain them within the fences of virtue, till some penalty also affect their *person*. And perhaps the most efficacious one would be solitary confinement, prolonged according to the peculiar turpitude of the offence. During that confinement, no person should be permitted to have access to the culprit but the keeper and ordinary of the prison: nor should any books or publications be allowed him but such as have an acknowledged tendency to produce contrition and reformation.—Restrictions concerning diet should also be rigorously adhered to.—A similar process and regimen should be adopted with respect to the adulteress also.

'The effects of solitude and abstinence, of corrective and consoling religion upon an awakened guilty mind, would rarely fail of being salutary.' p. 27.

ART. 23.—*The Case of the Hypochondriac explained, and the Cure made known, in a Poetic Epistle from an Hypochondriac to his Physician. Addressed to all the World by Wilbraham Liardet.* 8vo. 1s. Hayden. 1806.

WHOEVER peruses the 'Hypochondriac,' will have all the gratification that bad verse of every description can possibly supply.

ART. 24.—*Fifty Æsop's Fables rendered into Verse, by Wilbraham Liardet.* 12mo. Tabart. 1806.

ERRATUM in title-page—for *verse* read *rhyme*.

MEDICINE.

ART. 25.—*Cow Pock Inoculation vindicated and recommended from Matters of Fact.* By Rowland Hill, A. M. Darton and Harvey. 1806.

THE greater part of the authors of the numerous pamphlets on the subject of the vaccine inoculation, and especially the opponents of Dr. Jenner, have treated this important topic with too much warmth indeed for a mere speculative question, but with as much apparent levity and as little regard to consequences as if the subject was in no way connected with the happiness of the human species. In the partisans of both sides we cannot but blame the tone and temper with which this discussion has been conducted: the enemies of this discovery, in particular, should have been particularly scrupulous in the mode of conveying their opinions, even if they had been formed with caution and professed with sincerity; but what excuse can be found for the disgraceful stile of medical polemics, if those opinions should really be hasty or insincere? or who will be the apologist of unmanly vulgarity in those who should dare to use it against the happiness and comfort of their fellow creatures?

That the discovery of Dr. Jenner, if fully substantiated, would be one of the most important and useful that occurs in the history of medicine, does not admit of any doubt: the prevention and eradication of contagious diseases appears to be the chief ground in which medical skill can be employed on a large scale to the general benefit of mankind; for no fact is more clearly established, than that the requisite proportion which the population of a country must always bear to its means of subsistence, can never be increased by the employment of the art of medicine, but it may certainly be prevented from being diminished by the accumulation of those epidemical diseases, which, in reducing the numbers of the people to the limits of their subsistence, will frequently perform more than their assigned task. In this general view of the application of medical science, we look upon the discovery of the vaccine inoculation as peculiarly important, and we are

anxious that it should be put to the test of accurate experiments: the only parts to be determined are whether it be an infallible preventative of the small pox, and whether it introduces any peculiar disease into the human frame. Yet when we consider how long the discovery has been introduced to the world, but very little progress has been made in this investigation; nor do we expect a satisfactory result, either philosophical or practical, from any thing less than public and authorized enquiry; since the opponents of Dr. Jenner labour under the imputation of having falsified the experiments which they have made, and of having resorted to insinuation and ridicule to shake the confidence of that class of people who ought to be impressed with a conviction of its utility, and who at the same time are always peculiarly susceptible of prepossessions against every variation from established system.

Mr. Rowland Hill has written the short pamphlet at present before us, to obviate the bad effects which have been evidently produced in the minds of the lower orders, by the works of the opponents of vaccination, and of Dr. Rowley, Dr. Moseley and Mr. Birch in particular. In thus making use of the influence which he is known to possess amongst a certain class of the community, we believe that Mr. Hill is actuated by the best possible motives. The preface states those motives to be threefold; first, because he knows more of matters of fact than many of the most active of the faculty: secondly, that an abridgment of what had before been published, in a *concise and plain* stile, and at a low price, was much wanted; and lastly, that as a mere hint from the pulpit had frequently produced some hundreds of proselytes, the influence of our author's name over the minds and prejudices of many might be of greater advantage through the medium of the press. Though it would have been more satisfactory to us to have learned part of these reasons from one of Mr. Hill's panegyrists rather than himself, yet we by no means quarrel with their propriety, and we wish not a little that they had been fairly acted upon. In truth, besides objecting to the loose and colloquial narrative of the results of his own experience, we have secondly to complain of our author, for having loaded a very considerable portion of this pamphlet with extraneous matter where we expected *conciseness*, and for having disappointed us in our hopes of plainness and simplicity, by a strain of low familiarity partaking not unfrequently of the same coarseness and vulgarity which we so strongly reprobate in his opponents. The cause of truth, supported by the volume of evidence which is furnished very fully by our author himself, who has been one of the most zealous and successful practitioners, should have disdained such assistance.

The pamphlet contains a detail of a variety of cases, several of which came under the personal knowledge of Mr. Hill, and are chiefly narrated in the following style:

' Soon after I had sent my horses and carriage to the inn, my servant mentioned that he feared I should meet with ill success in pro-

noting vaccination in that town, for that the ostler at the inn had been telling the melancholy tale, that a man had four or five of his children inoculated with the cow-pock, and that three of them afterwards had the small-pox; and this being told with the utmost confidence as an undoubted fact, I called at the inn, and he reported the same precisely to me; immediately I traced the report to its original source, found the house where the family lived, the man being from home, the woman whose name was Pulman, gave me the following statement of the fact. Her eldest son John, was inoculated not with the cow-pock, but for the small-pock, about four years ago; by which a violent inflammation took place on his arm, which was followed by two terrible tumours upon his shoulder, one in front, the other behind. I asked the woman very minutely about their size, whether they were of the size of a pigeon's egg, or of the egg of a hen, or of a goose, none of these descriptions would satisfy her,—they were as big as her fist, insomuch that the poor woman who had enough of variolous inoculation, was obliged to support his arm on a pillow for a considerable time, in an horizontal posture; they afterwards broke out into several wounds, which discharged an abundance of matter: on the year following the same child took the small-pox by natural infection, the eruptive fever was as usual, and the small-pock was according to the regular progress of that disease; three of her younger children were vaccinated without the least inconvenience, and have been preserved from infection ever since: while the eldest continues to labour under a very debilitated constitution, which probably will soon take him to the grave; thus ends *the truth of the lie*, hatched for the support of the small-pox inoculation, while the false side of this story will serve admirably for Dr. Moseley and his adherents, yet its true side produces an object equally as terrific as the ox-faced boy, and that poor creature, the cow-pock mangey girl full of abscesses and ulcers, so wonderfully calculated to terrify and alarm the upthinking and incautious among the public at large.

The following is a specimen of his occasional attacks on the Anti-Jennerians:

'A friend in the bookselling line has favoured me with the annexed estimate of the expence of printing and publishing two editions of 2000 each, viz.—

4000 Pamphlets, to sell retail at 5s. will yield,	
at wholesale price	£. 700
Paper, printing, advertising, stitching and all	
other charges	230
Profit to the author	470—700.

'Though the doctor may have paid himself so well by printing, perhaps he and his associates, for I think they should all act as one, prove their liberality by their bountiful distribution of their variolous inoculation gratuitously among the poor; and I will venture to say, that if they duly attend with their introductory preparatives,

and during the progress of the disease, and afterwards with their necessary purgatives, they will have enough to do, and nobody can suppose that they would persuade the poor to submit to such a disease, and then leave them in the lurch, or be so cruel to drain their pockets, after they have tempted them to risk their lives: and I conceive also, that all the poor innocent sufferers, that catch the infection through their inoculation, should be included on their charitable list, as it is certainly through them that the disease was introduced. If I were a surgeon, and were to break a poor man's leg by an accident, I should surely conceive myself bound to set it for nothing.'

This last extract, presents a specimen of entertaining ratiocination.

'But if ever any doctor chose to employ his pen by the rule of reverse, he is the man. I examine him p. 24, 25.

'He says; "the cow-pock produces *malignant effects*, vitiates the blood and other juices, and is tedious as well as difficult to cure."

'I say, the cow-pock produces *no malignant effects*, that it is scarcely a disease, and consequently needs no cure.

'He says "the small-pox produces *no ill consequences whatever*."

'I say nobody can believe him unless they chuse to deny their senses.

'He says "the cow-pock produces very ill health in children."

'I say, that I can produce a variety of instances of the cow-pock having abated the scrofulous habit, and greatly amended the constitutions of children and of others also.

'He says "the cow-pock matter is taken from an animal diseased, and is of a specific scrofulous kind."

'I say that animal has a constitution twenty times cleaner than our own.

'He says "the small-pox matter is taken from a healthy subject."

'I say that mankind are those impure carnivorous animals whose constitutions render them liable to diseases the most filthy and impure.

'He says "it produces no disease whatever, but the one for which it is intended."

'I say it frequently produces abscesses, sore arms, blindness, debilitated constitutions, terminating in scrofulous diseases, and sometimes ends in death. And supposing it should communicate "no disease whatever but the one it is intended," yet its effects are dangerous and bad, and is so exceedingly contagious, that multitudes more have lost their lives thereby than ever was known before this *their* variolous inoculation was introduced.

'He tells us that "the small-pox has been in practice above these hundred years."

'I say this is all the worse, the fatal consequences have been more terrible since than before; and had the immortal Jenner lived a hundred years ago, thousands and tens of thousands of lives might have been preserved from an untimely grave.

' Lastly, he says " no ill effects can with truth be attributed to it."

' Positive assertions go for nothing, &c.'

With these extracts we conclude our remarks on Mr. Hill's pamphlet. We are fully sensible of the good purposes for which it was designed, and we are only sorry that it does not induce us to forego our opinion of the coarse and unworthy manner in which the whole of this discussion has been hitherto conducted.

MISCELLANIES.

ART. 26.—*The Architectural Antiquities of Great Britain, displayed in a Series of Select Engravings, representing the most beautiful, curious and interesting Ancient Edifices of this Country; with an historical and descriptive Account of each Subject. Parts II. III. IV. and V. Price 10s. 6d. each Part. By John Britton. 4to. Longman. 1806.*

THE five first parts, constituting the first half-volume of this elegant work, are now before the public. As the first part was discussed much at length on its first appearance, in our Review for September, 1805, it is now only necessary to refer our readers to that critique, and to observe that Mr. Britton has by no means disappointed the expectations which he then excited, nor slackened those exertions which at that time called forth so considerable a portion of our approbation.

The engravings are highly finished, and of superior beauty, and thirty-nine of them are contained in the first division of the work, together with historical and descriptive accounts of the following subjects, viz. St. Botolph's Priory Church at Colchester; Dunstable Priory Church, Bedfordshire; Layer-Marney Hall, Essex; the Abbey Gateway, &c. at Abingdon, Berkshire; King's College Chapel, Cambridge; the Temple Church, London; the two circular churches, at Northampton and at Cambridge. Also of the Crosses at Hereford, Cheddar, Leighton Buzzard, Teddington, Northampton, Waltham, Chichester, Manchester, Stourhead, Malmesbury, Glastonbury, Gloucester, Coventry, &c. &c.

It is intended to continue the work, as it has been begun, in quarterly parts, three more of which will complete the volume. Each part however is and will be complete in itself, as indeed is every subject; by which mode of publication the reader may arrange the prints and descriptions either in chronological order, or in such classes as may be most agreeable to his fancy, or adapted to his collection.

ART. 27.—*Letters from the Mountains; being the real Correspondence of a Lady between the Years 1773, and 1803. In three Volumes. Small 8vo. Longman. 1806.*

THIS lady tells us plainly that she labours under an *Ossianic* mania. To judge from several high-flown passages, she does indeed seem

to be possessed with all the madness of that strange rhapsody, without its inspiration.

A correspondence which treats only of the private feelings, the domestic concerns, and the obscure acquaintances of a secluded individual, can rarely be expected to interest the public. Nor can any thing secure its perusal even by a few idle and indulgent readers, but novelty of sentiment, variety and felicity of anecdotes, or somewhat of taste, of learning, or talents, which demonstrates the writer to be above the common stamp. None of these advantages are to be found in the work before us. The same question then will naturally occur to the reader, which has suggested itself to the authoress herself in her preface, viz. 'why letters should be published at all, comprehending so little to excite interest, or to gratify curiosity itself.' But how shall we answer this question? a question, which she herself has been unable or unwilling to solve, otherwise than by insinuating that its publication has been elicited by a *painful* circumstance. If she alludes to pecuniary distress, we fear it will not be alleviated by the profits of the present publication.

ART. 28.—*Outlines of a Plan of Instruction adapted to the varied Purposes of Active Life. To which is added a detailed View of the System of Studies (Commercial and Professional), moral Management, Discipline and internal Regulations adopted in the Literary and Commercial Seminary established by the Rev. Samuel Catlow, at Mansfield, Nottinghamshire. 3d Edition. 8vo. Johnson. 1805.*

MR. Catlow, the master, or perhaps as he would rather have it, the superintendant of a seminary at Mansfield in the county of Nottingham, here favours the public with a new edition of his plan of instruction at that place. He writes like a man fully sensible of the responsibility attached to his undertaking, and discovers some knowledge and experience in the topics which he discusses. He seems however to court attention, if not by the extravagance, certainly by the magnitude of his professions, and reminds us of what Johnson calls 'the wonder-working academy of Milton.' Yet we will not, with the shepherd in Virgil, compare great things with small. Milton must hide his diminished head; he provided the gymnastics of the mind alone, while Mr. Catlow, with a larger grasp and a spirit more truly classical, extends his regards to the gymnastics of the body, (p. 82,) and condescends to exercise the ingenuous youth committed to his care, in marching, running, leaping, swimming, cricket, and—quoits.

As English composition, in addition to the amenities already specified, is taught in the Mansfield literary and commercial seminary, we cannot bid adieu to "the Manager," without requesting to address a few words to him on that subject. We must exhort him to impress upon the minds of his pupils the inestimable value of simplicity of style. We are bold enough to do this, because the pam-

phlet before us exhibits a melancholy example of its total absence. Our author fills the ear more than the understanding, and appears to be ignorant or forgetful, that laboured phrase and cumbrous expression are much oftener the heralds of inanity, than of depth of thought: thus, speaking of men 'who move even in the higher walks of commerce,' he tells us, that 'being trained to no habits of just and accurate thinking, they have no *pertinence* and accuracy of expression.' And, he observes elsewhere, that 'novel reading is the fruitful source of *turgid ideas of life.*' *Ab uno Disce omnes.*

'The Manager' is, we understand, a dissenting minister, but he acts upon 'those broad principles,' (we beg to use his own often repeated words) which admit young people of all religious persuasions; upon 'that broad basis,' (we borrow again,) which 'provides for the formation of manly characters, without any reference to party distinction, in matters of contested opinion.' P. 86.

ART. 29.—*Observations addressed to the Public, in particular to the Grand Juries of these Dominions.* 8vo. Booth. 1806.

THE present deplorable state of public morals has given rise to the article before us, which, if it shall not be attended with the success it deserves, is at least creditable to the author.

ART. 30.—*A Walk through Leeds, or Stranger's Guide to every Thing worth Notice in that ancient and populous Town; with an Account of the Woollen Manufacture of the West-Riding of Yorkshire. With Plates.* 12mo. Crosby and Co. 1806.

THE antiquity of Leeds, its name appearing in Domesday-book under the reigns of Edward the Confessor and William the Conqueror, renders it a place of no inconsiderable interest. If to this we add its present opulence and population, its various manufactures and public buildings, it will afford not less amusement to the curious, than the investigation of its ancient state gratification to the antiquarian. The little volume before us, will be an extremely useful guide to strangers visiting this great mart of cloth, which has supplied the author with the punning motto of '*Pannus mihi Panis.*'

ART. 31.—*History and Antiquities of Stratford upon Avon; comprising a Description of the Collegiate Church, the Life of Shakspeare, and the Copies of several Documents relative to him and his Family, never before printed; with a Biographical Sketch of other eminent Characters, Natives of or who have resided in Stratford. To which is added a particular Account of the Jubilee, celebrated at Stratford in Honour of our Immortal Bard. By M. B. Wheler. Embellished with eight Engravings.* 8vo. Longman. 1806.

ALL men venerate Shakspeare, and the place of his nativity; and all will regret that they have fallen into the hands of M. B. Wheler, as their historian.

ART. 32.—*Third Report of the Committee for Managing the Patriotic Fund established at Lloyd's Coffee-house, 20th July 1803.* 8vo. Philips and Fardon. 1806.

THIS is the second time we have had the pleasure of announcing to our readers a report of the committee of the patriotic fund. By the statement of the receipt and expenditure annexed to the present volume, it will be seen that the subscriptions and dividends amount to 338,693l.11s. 8d. exclusive of 21,200l.3 per cent. consols subscribed in stock. The sums received have been regularly invested in government securities bearing interest, excepting only so much as has been necessarily reserved to answer the daily demands. The sums paid and voted amount to 105,276l. 2s. 4d., by which relief has been afforded to 2140 officers and privates wounded or disabled, and to 570 widows, orphans, parents, and other relatives of those killed in his majesty's service; honorary gratuities have also been conferred in 153 instances of successful exertions of valour or merit. A considerable number of claims arising from various actions, are still expected; particularly from the relatives of more than 400 of the brave men, who fell in the glorious engagements off cape Trafalgar and Ferrol; the cases laid before the committee continue to become more numerous in proportion as the mode of application and the certainty of relief are more generally known and understood.

ART. 33.—*A summary Account of the Vice-royalty of Buenos Ayres, or La Plata, including its geographical Position, Climate, Aspect of the Country, Natural Productions, Commerce, Government, and State of Society and Manners. Extracted from the best Authorities.* 8vo. Dutton. 1806.

OUR recent capture in South America is considered by John Bull as a second El Dorado, and adventurers of every description are conveying thither their commodities and their persons, in the full expectation of returning home loaded with the produce of the neighbouring Potosi.

The jealousy of the Spanish government has prevented Europe from acquiring any knowledge that can be at all relied upon, of its South American colonies. The writer of the present pamphlet does not inform us from whence he derived his materials, but contents himself with assuring us that they are from the best authorities. Perhaps it may be said of them, bad are the best. We are besides convinced that much of what is here related of those unexplored regions, has no other origin than in the gentleman's fancy. For instance, he desires us to believe, as a proof of the exceeding fertility of these new possessions, that fish are so abundant in the great river Plata, that the inhabitants of its banks take them with their hands without nets. If this be the case, we fear the inconceivable quantities of salted fish, which are preparing in this metropolis for the Buenos Ayres' market, will prove an unlucky adventure. Paltry however as is the present pamphlet, the want of a better account of a country to which so many speculators are repairing, will, we doubt not, put some undeserved pounds into the pocket of its compiler.